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A Message for the Hour

Peace Association of Friends

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In Days of Sudden Urgencies

By Eleanor Slater

THE September meetings of the American Friends Service Committee echoed the grave concern of Friends in a world at war. Yet there was the sense, too, of the quiet continuance of tasks long started, of peace-time tasks whose validity has been proved for a world at peace or war. Stanley Hamilton was there with a little hand-made loom, shaped like a harp, and three or four bright plaid scarves. Unemployed coal miners had made the loom; their wives had woven the scarves—mute testimony to a quiet kind of education in self-reliance and democracy that is going on in eastern Ohio, with Shadyside as its focal point. It was reassuring, rather than ironical, to hear that the Student Peace Service had its best summer, thus far, in this war-threatened summer of 1939. Ray Newton's story of the Service Seminar in Mexico, and the vivid, humorous, yet curiously earnest reports of work-campers from Georgia, the T.V.A., Penn-Craft and Flint, all contributed to the sense that the Service Committee has its main stake in longtime projects, in the building up of communities and characters, quite as much as in the more purely emergency ventures of child-feeding or war relief. This is well to remember in these days of sudden emergencies.

One question that many have been wondering is: What is happening to the refugee problem? "The war has altered the problem somewhat," reported Reed Cary, "but it is only a shift. It hasn't altered the basic situation." Visas have been temporarily withheld in England and France so that Americans abroad may be sure of securing transportation home, but visas are still being issued in Germany, especially to women, children, and old people. There is still an emigration problem, still the need for affidavits—except that now, with English funds "frozen" and passage no lnoger available on German boats, it is harder to finance emigration.

Over here, the problem remains the same. There are still many people who look to us for guidance in the difficult problems of placement and adjustment. It was with gratification that reports told of ten placements made recently from among the families at the Scattergood Hostel at West Branch, Iowa. Will these placements last? Who knows! But at least, ten men are to have the opportunity to try themselves in the uncertain waters of American life. The Cuban hostel was reported also to be in full swing, but it has not been running long enough yet to "graduate" its first group. Its forty or fifty Germans are still hard at work with spades, mops, dish-pans, and English grammars. Yes—the refugee problem still goes on.

Another question which kept recurring through different sessions of the meeting was: What can we say to our young people who are clamoring for some constructive outlet for their pacifist convictions? "What can I do?" they ask; or, even more simply and directly, "Use me." Most of them should probably be urged to stay at their posts, whether of business or study, as long as they can do so with integrity. But with some, the urgency is *too* great. Some are thinking in terms of "alternative service." "Isn't the time to plan *now*, while we are still at peace?", they ask. Various possible projects were discussed—a projected peace-training unit at Pendle Hill, possible all-year-round work camps in areas of social and economic stress. These are in the stage of exploration, but the discussion tended to italicize the need and lift it up onto a plane of high seriousness.

Reports from Europe took a prominent place in these September meetings. David Blickenstaff, of the Church of the Brethren, just back from Spain, spoke of his work in Nationalist territory. "Why are we talking about Spain now?" he asked. War is over in Spain, and there is greater drama elsewhere. But we see in Spain, he said, connections with what we have done in the past and with what we need to do today. We see there the same danger, the same threat, as in central Europe today. Was Spain perhaps a dress rehearsal for what we may do later? There, too, physical suffering was not the whole concern. Other values were endangered—eternal values: love, tolerance, cooperation.

Such bitterness and intolerance developed, he said, in war-torn Spain as we can hardly understand. It was hard for Spaniards to grasp that Friends were not there from political motives! You could not *preach* pacifism in Nationalist Spain. You had to *live* it. What were these Quakers, men began to ask. Did they have something to do with Quaker Oats? Were they a religious order? (They could have understood *that* in Catholic Spain—but these were not like any of the Orders they knew.) No one can tell what spiritual residue may be left from this service.

John Reich took up the story where David Blickenstaff left off. "The basic hunger of Spain must go on for several years," he said. He told of the difficulties Friends were encountering in their present task of repatriation of children. Perhaps the time was approaching when the rest of the workers in Spain should be withdrawn. But for some time to come there will be a Spanish refugee problem in France.

Allen and Helen Hole reported on their experiences during the past year at the Paris Center. Allen Hole spoke of the high calibre of the little group, of the simplicity of their living, of their high intellectual capacity, their mystical quality. It was Helen Hole who brought the note of urgency into the report: "What is happening to French Friends now?" They are ardent pacifists. Conscientious objectors in France were court-martialed and shot in the last war! Will the same thing happen now? Should the little group come out now with a positive declaration of their position? To do so might cause the virtual extinction of the group. "But will the existence of the group be worth anything if we don't make our declaration?" one of their number asked. "God is there behind the rising storm, and I think in the center of the storm. Pray for us indefatigably now."

Pray for us indefatigably—do we not need to do that too for the Friends in Berlin and Vienna? Julianna Perry gave a picture of the comings and goings in the old palace on the Singerstrasse that serves for the Vienna Center. There are no English Friends there now. An Austrian Friend is in charge, and recently Joseph Conard, traveling in Europe on a Biddle Fellowship, was able to get into Vienna from Switzerland. He has agreed to stay there awhile—on leave from his work under the Peace Section with the Mills Institute of International Relations. Homer and Edna Morris, Elizabeth Shipley, Mary Champney and Howard Elkinton met recently in Copenhagen for a conference. Homer Morris, Elizabeth Shipley, and Howard Elkinton hope soon to get into Germany, as does Alice Shaffer from Switzerland. New problems of communication and finance have to be worked out, step by step. Is there anything we can do in Poland, any service we can perform for Polish refugees who have fled over the Rumanian border? These are some of the questions for which there are yet no answers. But the tone of the reports and the temper of the meetings seemed to promise: *We are waiting. We are sensitive once again to human suffering. We want to do what we can.*

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How It Seems to Us

FOUR centuries before the Christian Era there raged in Greece what was known as the Peloponnesian War. With Athens, the sea power, leading one side as the defender of democracy, and Sparta, the land power, leading the other side as the champion of oligarchy, the other Greek States were drawn into a war so terrible and devastating that it marked the decline of Greek civilization. Out of the welter of hatred and destruction, Aristophanes, Athenian poet and dramatist, wrote these lines that speak so directly to our condition today across the span of many centuries:

From the murmur and subtlety of suspicion with
Which we vex one another,
Give us rest.
Make a new beginning,
And mingle again the kindred of the nations in
The alchemy of Love,
And with some finer essence of forbearance
Temper our mind.

With apologies to Bret Harte, for ways that are dark and diplomacy that is vain, this European war is peculiar. Never one like it was ever seen on land and sea—or in the air. So far, it is largely a war of big talk and of diplomatic maneuvering. And for dark ways and vain tricks, Harte's "heathen Chinee" had nothing on the streamlined European diplomats of 1939. The governments involved have assumed the attitude of the liquor habitue who announced his intention of going on a drunk, adding "and how I do dread it!" To be sure their dread and hesitation are thoroughly justified, but, since the statesmen continue to declare their unalterable purpose, one wonders "the reason why." There are several reasons, no doubt, which focus in harrowing uncertainty. One thing is significant, and it will become increasingly so as the war continues. Keen observers, including such commentators as Edward R. Murrow of the Columbia broadcasting staff in London, continue to point out the weakness of the democratic allies in failing to formulate their objectives in the war. This failure has much to do with the apathy of the people who will have to bear the brunt of the struggle. As Mr. Murrow said the other day, the people are repeatedly told by their leaders what they are fighting against, but not what they are fighting for. Granted that England and France and their allies win the war, what kind of a peace settlement, what change in the European system, is proposed? It is a political maxim that you can't beat somebody with nobody. Beyond the glib phrases about saving democracy, sincerity of purpose requires a statement of statesmanlike objectives that look toward constructive and permanent peace. The absence of such announcement of policy is ominous, and tends to justify the position of those who maintain that this is just another European war arising out of power politics.

An impressive demonstration of the democratic process is being given in the nation-wide discussion of our foreign policy as it relates to the proposed neutrality legislation and focusses in the debate in Congress. It is in effect a national forum in action, in which candor and free expression are to be encouraged. We resent, accordingly, the tactics of those who insinuate that the opposition to lifting the embargo on armaments is directed from abroad. We also resent the pontifical deliverances, editorial and otherwise, which stigmatize as un-American such popular expression of opinion as would seek to influence the pure, representative minds of our congressmen. After all, it is democracy that we are being urged to help save!

Some weeks ago, on a Saturday night in a Mid-Western county seat town ("somewhere" in Indiana we blush to admit), a parade was staged by a group of eccentric enthusiasts in connection with a public meeting they were holding in the park. Men, women and children, doubtless sincere and doubtless misguided, carried banners, one of which, "Religion is a snare and a racket," greatly enraged the pious populace. In defense of religion, a riot was instigated in which the paraders were beaten up while children cried and women screamed. A bonfire was made of the offending banners and the cause of religion, pure and undefiled, was triumphantly vindicated! It would be intriguing to know just how many of the doughty defenders could have been found at worship in the local churches next morning.

It is announced that the International Good Will Congress, which had been scheduled to meet in Mil-

waukee next month at the Armistice Day week-end, has been postponed until a more propitious time as a result of the present world crisis. What does the Congress mean—propitious? Does it stand merely for fair weather good will? The time may not be propitious but so much the more need that it be redeemed. The great tragedy of war is its inevitable moratorium on the dignity and decencies of life.

On behalf of the many who have been stirred by his recent article, "Save American Rural Life," we express appreciation to Gilbert Bowles in distant Japan for the awakening it has given us. As noted in the report of the recent sessions of Indiana Yearly Meeting, some concrete manifestation of this awakening is found in the commission appointed to study the situation and suggest plans for action. Talk about saving democracy! We have right at our doors an ample field for our best licks. If we can't conserve and strengthen our democratic life in our rural (and urban) communities, we have little of democracy to save, here or elsewhere.

Crossroads of the Crisis

(Brussels, September 1)

By Devere Allen

Anticipating things to come, Devere Allen, founder and director of Nofrontier News Service, went to Europe several months ago in order to be closer to the developing situation which his Service has reported so understandingly. This article, giving much of the background of events which "broke" the first of September, will be read with keen interest.

OBJECTIVE facts about the crisis are well known, of course, in the United States. But how the crescendo of events moved to a climax here in Europe can never be portrayed by "spot news" from radio or press. What are the emotions that stir the European masses? How reliable have been the press and radio as interpreters of events? What do the people really think in their organized and individual lives?

Twelve days ago we were in France, which means not Paris, but the provinces. Conventional reporting says that France is calm, united both in a desire for peace and a readiness for war if need be. Substantially this is true; but the calm is more in the controlled press than in the hearts of the people.

People Want Security from War

All the barbed wire strung on iron rails protruding above the earth from four to six rows deep, fails to give any true sense of security to the people along the Belgian and German frontiers. Make no mistake about it; what they want is security from Hitler, yes, but security even more from war. Those in North America who detest the Munich Pact, as does the writer, must reckon with a certain aspect of French opinion which prevailed during the crisis of September, 1938, and which still prevails today, all news commentators to the contrary notwithstanding. Daladier, more than anyone, was amazed when he received plaudits instead of insults from the crowd on his return from Munich. Twelve days ago we knew that, whatever the world might think, even though Poland were victimized by a Munich peace, the men and women of the French provinces would prefer it to combat.

When the Audience Applauded

For example: a new motion picture, called "The World In Arms," in being shown around the countryside before release in Paris. It depicts a rising contrast between inventive, constructive civilization, and the race in armaments. While the audience watched quietly, it rehashed many dramatic events of recent years. President Roosevelt's Chicago speech about quarantining aggressors drew no applause. An obvious effort to line up the United States in advance with Britain and France for the present critical conflict, by bringing in the American flag at the final moment, emphasized the hope of many over here that Uncle Sam will repeat his 1917 course of action; but it created not a ripple. Grenadier guards marching in the great military demonstration in Paris on last Bastile Day brought hand clapping from a British contingent of visitors. But only once was there instant, spontaneous and overwhelming applause from all the French, and that was when Daladier was shown returning from Munich a year ago amid announcements that whatever the cost to Czechoslovakia or the future of the world, war had been averted. This was Brittany, most westerly of French provinces and most removed from the Western Front, but the audience was as much urban as rural.

As from a Single Heart

For days we had threaded our way through battle areas of that other war, in 1914, which was to save democracy and peace. Names that still bring emotional echoes leaped into stark reality: Metz, Soissons, Compiegne, Vimy Ridge, Ypres, the Labyrinth, the Trench of Death. And then Sunday at Dixmude! At Dixmude where on the very brink of new war, as it seemed, nearly 250,000 Flemish Nationalists gathered around a lofty monument for the twentieth celebration of their initial struggle at the end of the war for economic and cultural and political rights: rights they feel denied them even now by the "Walloon overlords" who have adapted themselves far more to French foreign policy and cultural influence. But let no one think that this nationalism, whatever its early excesses and however uncrystallized its immediate aims, is jingoistic; it is just the opposite. Imagine such a crowd standing before hundreds of huge banners bearing the black dragon of Flanders on a golden background, singing a patriotic song with hands upraised in a demonstration fully as impressive as those well-trained affairs of the Nazis, but organized in freewill on a democratic impulse. Where else could such a crowd burst forth in one great cry, as from a single throat, of "Peace and Freedom!"? Where else could so many come to watch processions of young girls place crosses and wreaths of brilliant flowers on a memorial bearing in four languages on its great shaft the slogan, "No More War!"?

From Greetings to Grenades

One can only raise the question, in this scarred region, whether the dead of the new war will be buried as fast as those, who were slaughtered for democracy and peace a quarter of a century ago, will be blown out of their graves by the rain of high explosives.

At Dixmude we find a Belgian friend. If only television could take his words and face to the people in the States and Canada! He takes us out to the twisted trenches where, as a young man, he

faced the Germans across the narrowest of No Man's Lands on Christmas night. No, he expostulates, the stories of fraternization are not legends, for "I was one who laid aside even an imposed animosity with many others." Speaking over tops of trenches to "Fritz," the Allied troops asked the Germans to take messages back to their families when they went on leave, but to stay away from their sweethearts! Souvenirs, letters to the families of the opposing soldiers and tid-bits were put in empty meat tins and slung on long strings across the Yser Canal. But there was soon an end to that: on both sides, along came officers with drawn revolvers and ordered it to cease. In another moment grenades were flying back and forth, instead of friendly missiles. What could more accurately symbolize the experience of the whole bitter twenty years since the "end" of this decimating conflict?

Things Seldom Mentioned

"We fought," said my friend, "for our masters. And Europe is ready to fight again for its masters. There will be no more peace and democracy in the war that seems to be looming ahead than there was when we fought here." He traced a line across the slippery clay where he had had to struggle up to the front trenches with cold food, when food there was, through a hail of death that cut away his comrades one by one. "It was necessary"—the terrain still lends vivid confirmation to his words—"to have a cord go back from each of us to the one behind, for we were always falling into shell holes or mine pits and otherwise would have drowned in them."

He talked little of heroic exploits, but much of things which the ardent war apologists seldom mention: how finally, after repeated requests by a young fellow-soldier, he had shot the latter in the leg, sending the bullet first through a water bottle lest doctors find it came from nearby. His friend thus escaped from further conflict, but has a lameness that will persist to the end of his days. Standard "remedies" were adopted by many another who could not bear the slaughter any more: boiling milk dropped on bare feet by "accident"; emery paper to make sores on skin into which poisonous herbs from the fields were pressed; potions compounded of laundry soap and bad water, and a dozen others.

A coward? Though he speaks about them very little, my friend has six medals for heroism under fire. They hang in the peace monument at Dixmude under a sign reading, "I Curse War!"

Crisis Tension Before Climax

For two days in the early part of the week before the climax, there was only that crisis tension now familiar to most Europeans. It is almost tangible, but indefinable — something that seems to float in the very air and which tends to make people cling together in little knots, discussing vehemently and forever asking questions.

The tension is punctuated by a note of deep sincerity on Tuesday night when King Leopold broadcasts the appeal of the small nations (in which Switzerland finds it prudent not to join) for a peaceful settlement. He hasn't quite the affection of the masses held by his late wife, whom they venerate, but even his critics seem to feel that personally he would be with the underdog excepting when he himself falls under the domination of a cynical ruling class. He speaks generalities, but simply, fervently, and it is not without effect among his countrymen, if not really heeded in Berlin and Warsaw and other capitals. Anyone who thinks, as many news commentators have stated, that the King took this action at the request of the Pope, to instigate another Munich settlement, is definitely mistaken. Without violating confidences, it is not possible to state the truth of how the appeal to the small countries came, and later, from them, but I can positively say that it was not, as so often stated, at the behest of the Pope.

Shock of Soviet-Reich Pact

Wednesday, August 23, was a day of shock. The people in the streets were stunned. Flaring headlines told the news that the Soviet-Reich Pact, long anticipated by realistic observers but a surprise to the masses, had passed from rumor into actuality. Great crowds gathered throughout Brussels, which is a crossroads for all that passes from one part of Europe to another—commerce, culture, travelers, finance, rumors, and facts.

On that day I hastened to consult expert opinion, particularly labor opinion, certain to be best informed on such an issue. As successive editions of the papers were laid before two men whose seasoned experience in the affairs of eastern Europe it would be hard to match, their faces grew more grave. No, there was no clause in the treaty releasing one party if the other attacked a third nation; this was the hope of the labor press in Britain, which had shown for a long time the most naive faith in Soviet foreign policy even though abhorring Communist policy at home. "It is no longer merely bad; it is the very worst." This is the general verdict. Will this give Hitler a free hand outside Russia and Eastern Europe? Will this destroy illusions of popular frontism in France, Britain, and elsewhere? Will it pry loose and bring back to solid ground the scores of pink intellectuals, who have floated downstream for so long in America, not behind any purposeful program, but in the wake of Communist opportunism? These, naturally, are things I wanted to know. The answer universally was in the affirmative.

In Fervent Appeal for Peace

Devoted groups of young Catholics in Belgium, Holland, and France join with Protestant young people in fervent appeals for a peaceful settlement. In their ranks they have many who have been resisting peace-time conscription and they expect there will be many more in the event of war.

In France, Communist papers are suppressed amid the rejoicing of ninety-five per cent of all non-Communist workers. Groups of the most diverse political, social, educational, and religious complexions fairly tumble over one another in issuing denunciations of Russian "treason against civilization." Most astonishing in all this, perhaps, is the very surprise itself, so widely shown. What single sanctionist power, when Mussolini invaded Ethiopia, actually increased its trade with Italy? It was Russia. Where is the Axis getting manganese for munitions and oil for war? From Russia. Observers in Berlin, with many of whom I have talked as they came out on the last trains when the frontier was closed, have known that negotiations between Hitler and Stalin have been in progress for six or seven weeks. The policy is now confirmed that was suggested in the recently published volume, "Germany's Revolution of Destruction," by Herr Rauschning, a former Nazi who foretold a German-Russian alliance as inevitable—as "the confluence of two streams which run towards the same sea . . . that alliance is Hitler's great stroke." If this is not yet an alliance, on paper, in economic and psychological effect, it is.

Neutral Countries Nervous

Troops are marching to the front in Holland, Belgium, Switzerland, Denmark—all the neutral countries. The clatter of arms being handed out and the clangor of trumpets fill the air. The neutrality of these small countries will be preserved if they can trust the word of the Germans, the British and the French. But people here haven't forgotten that five years before the World War, General Sir John French surveyed the Belgian terrain for the route to be taken if British troops felt is necessary to violate Belgian neutrality, and they know that French snipers were in the country before a German foot crossed the eastern frontier in 1914. This time they trust the professions of Hitler only because it seems to fit in with his general requirements, but some are nervous about their friendly neighbors should the pinch really come. There are forts between Belgium and France, but many

contend they were erected only as a gesture toward neutrality to satisfy the determination of the Flemings to keep out of another war; at any rate, the Walloons, on the floor of Parliament, criticized their erection.

The Belgian people are not optimistic. Among them there are many pacifists, yet as a race they will fight against invasion as did their forbears in the days of Caesar. They are kindest of all European peoples, perhaps, to foreigners in their midst. Historically, they have more reason to fear war than almost any other people. They debate furiously as each night they look ahead to tomorrow and ask, apprehensively, "What will it bring?"

Bits of Sardonic Amusement

Religious and progressive circles generally have not overlooked the attitude of the Soviet press, taken even while behind the scenes negotiations with Hitler were going forward. As late as July 30, *Izvestia* said, "The second imperialist war has only begun. The whole world knows Germany to be the aggressor." On August 15, *Pravda* said, "The war of the Soviet Union against Fascism will be the most just and lawful of all the wars of humanity." Sardonic amusement is rife over what the *Spectator* pungently calls "the incredible abandonment of principles fanatically professed by both Herr Hitler and M. Stalin." Papers point out graphic descriptions of how the Soviet produced swastika flags to greet Ribbentrop on his arrival by air in Moscow, though no British and French flags were flown when the diplomats of these countries arrived weeks ago for their negotiations. When Ribbentrop came, the swastika banners were hung low so they could not be seen by the public out in the streets. One joke going the rounds says that Hitler is ordering a new Nazi salute—the palm held out in anticipation, and the fingers crossed. Another described Stalin as wearing a happy smile as he jovially affixes *his* signature to the old anti-Comintern agreement.

Disabled veterans, pathetic reminders of the war that was won for peace, suggest in England an appeal by radio and diplomacy to disabled veterans of all the countries likely to be involved in war. They want help in spreading a message which says: "You are broken in limb and health as we are. You love your country as we love ours, and we appeal to you to assist in preventing mankind from drifting into another war, by making your voices heard." But who helps them spread that message?

Would Drag America Into War

Virtually the entire press of Britain and France, and about ninety per cent of all American correspondents in these countries, are determined to drag America into the war, or to run the risk of it, at the earliest moment. Every speech of anyone remotely connected with authority in the States who comes out against neutrality and for early entry into the war, gets big headlines; hardly a word is printed about the elements who want to help Europe in every constructive way possible, but still want to remain out of war. Why can not America remain neutral when to remain neutral is the passion of countries infinitely closer and with far more at stake in a victory over Fascism, by war, than America?

Returning travelers emphasize that despite strict rationing of supplies, only now have the German people begun to suspect the depth of the abyss that yawns before them. When they heard Hitler's strident speech in the fateful early hours of September 1, they knew, many of them, what lay ahead.

So, once again, it is war—war for peace and democracy against imperialism and reaction! Who is right in this clash of war aims and this complex of ambitions? Hitler, never; his speech and his actions on this day have served to convince the whole world of his megalomania. But not, either, the Poles; they have driven out Jews, too, and have destroyed democracy at home long before the present menace. In Britain and in France, only a miracle will prevent the forces of violent, reactionary imperialism riding the whirlwind, as a quarter of a century ago.

Which Direction for America?

In these lands that so many of us love, shall we see during the war and at the end of it, the vindication of the smug and hardboiled ruling class that for a time will certainly prevail; the fearless and outspoken Independent Labour Party, led by men who spent terms in prison in 1914-18, and which declares that it can give no support whatever to British imperialism, any more than to German Fascism; or that steadfast body of Quakers and religious men and women of other denominations whose pronouncements in recent days have been equally calm and unafraid, and touched with the golden warmth of a way of life so constructive in the main that even war cannot be permitted to turn it to destruction? In one of these directions or another, America will have to hope and work and build.

Indiana Yearly Meeting in Session

By R. Furnas Trueblood

UNDER a deep sense of the gravity of world situations, and conscious all the time of crisis and catastrophe because of the war so recently begun in Europe, Indiana Yearly Meeting Friends came together for their one hundred and nineteenth annual session in Richmond during the week of September 19-24.

In the face of world problems and the uncertainties of the future it would not have been surprising if a sense of discouragement, and even pessimism, had been a part of the lasting impression left by this Yearly Meeting. Such was not the case. Out of the whole week of sessions comes the impression that Friends are deeply conscious of the seriousness of the situation which faces the whole world; but that there is faith to go forward, and that there is a vital and healthy Quaker concern to find avenues and opportunities for service, not only as a group, but as individual members of the group. This concern found expression in the epistle which the Yearly Meeting sent out to other Yearly Meetings. In part it said: "If we are to serve our generation, it is necessary that we be vigorous in our efforts to obtain an intelligent understanding of the problems that beset us, that we have an enlightened conscience regarding them, and that we courageously follow that conscience. . . There has perhaps never been a better time for the application of the Quaker doctrine of individual responsibility."

From the beginning of the first session of the Meeting on Ministry and Oversight, many sensed the feeling, which was expressed almost as a keynote for the Yearly Meeting by Leslie D. Shaffer, that there was " a need of deeper depths for wider tasks." In the afternoon session of the Meeting on Ministry and Oversight a very helpful discussion was led by Fred E. Smith, Marie Cassell and others. While there was not time to say all that might be said on the subject, many stimulating thoughts were presented when various phases of "The Task Before Us" were discussed under the sub-topics, "Facing

Ourselves," "Facing the Community," and "Facing the Future."

Clerks of the Meeting on Ministry and Oversight, appointed to serve for a second year, were Theodore Foxworthy of Portland as Presiding Clerk, and Inez Napier of Winchester as Recording Clerk. Their fine spirit and efficiency were much appreciated. A report from the Meeting on Ministry and Oversight was read later in the Yearly Meeting, and one particular sentence in this report is worthy of repetition, "There remains in all our meetings a need for discerning counsel," and "elders, overseers and ministers are admonished to diligence in the exercise of their gifts."

The regular sessions of the Yearly Meeting opened on Wednesday morning with an excellent attendance from the very beginning. No doubt the good attendance which continued most of the week was partially due to an injunction printed in the Yearly Meeting programs. This injunction read, "Plan to attend *all* the sessions of the Yearly Meeting. Sunday, or the day when your favorite department is in charge, is not sufficient—nor is it real loyalty to the whole program of the church." In these days of easy travel, that advice seemed quite timely and appropriate. For the sake of the efficiency of the Yearly Meeting, and the encouragement of all concerned, it would certainly be desirable if such advice could always be heeded.

The Clerks of the Yearly Meeting were as follows: William J. Sayers, Presiding Clerk; Isadore W. Kirk, Recording Clerk; Marie Cassell, and Homer G. Biddlecum, Reading Clerks; and Russell Burkett, Announcing Clerk, the latter suceeding Franklin Chant who has recently gone with his family to take up work among Friends in Tennessee.

Many visitors were in attendance at various times throughout the week, and at appropriate times they were introduced. The presence of such always adds to the enjoyment and fellowship of such a gathering.

Several new pastors have come into the Yearly Meeting within the year. The Clerk recognized those who were present with suitable words of welcome. Among them were: Everett W. Chapman from New York at Selma; Bertha E. Day from Western at Jonesboro; Byron Leaser from Wilmington at Dublin; John Randolph from Ohio at New Garden; Norval E. Webb from New York at New Castle, and R. Furnas Trueblood from Western at West Richmond.

The financial report given by the Yearly Meeting Treasurer, Louis B. Campbell, was very encouraging and gratifying. A forward step, taken last year, seems well on the way toward becoming a habit. All the Quarterly Meetings paid their Yearly Meeting assessments in full once more, as they did a year ago for the first time in many years. The Treasurer announced that the financial condition of the Yearly Meeting is good, with endowments totaling $221,343.45. For Yearly Meeting work and united benevolences committees had spent $31,746.60 during the year for various religious activities, according to his report.

Wednesday afternoon was given over to reports of the Associated Executive Committee on Indian Affairs, White's Manual Labor Institute, and the Social Service Committee of the Yearly Meeting. Amy J. Marvel, who had recently visited our Indian Mission field in Oklahoma, gave an account of her visit, describing some of the many problems the workers there have to face, and also telling of the fine, steady work that is being done by them.

The White's Institute report given by Palmer Edgerton and J. Edward Greene was both interesting and challenging. They touched the "human side of the news" as they told of individuals who had been helped by this friendly institution for unfortunate children. The needs for the immediate future are great, for the Institute's capacity must be enlarged or the enrollment will have to be decreased in order to keep up to the standards that are required.

Wednesday evening was a busy time, but very much worth while. The report of the Peace and Service Committee was given by its enthusiastic and efficient chairman, Perry Kissick. Particularly effective was his statement of "seven things we can do" to work for peace. Jeanette Stetson, Secretary of the Midwest branch of the American Friends Service Committee in Chicago, reported on the work that has been accomplished by that office, and particularly by her untiring efforts. A very lively panel discussion on neutrality was presented by five young people from the "Peace Volunteers" of Earlham College. They were: Mary Ellen Woodward, Lowell Cox, Earl Fowler, Charlotte Carpenter and Wayne Guernsey.

As a fitting close to an evening when so much consideration had been given to the subject of Peace, Leslie Shaffer, who recently returned from a trip through Europe, gave an inspiring and challenging address. He pictured the courageous and faithful way in which he found Friends in the war areas in Europe facing the dangers of living up to their Quaker testimony.

Later in the week, in connection with the subject of Peace, the Yearly Meeting sent a message to the President of the United States and to our senators and congressmen urging that no change be made in the neutrality law at the present time, and that our country be kept out of war. The Yearly Meeting also heartily endorsed a suggestion that a conference soon be held under the auspices of the American Friends Service Committee for instructing Friends in how to give counsel in emergency situations that may arise. Authority was left with the Peace and Service Committee to cooperate in arranging for this conference somewhere in the east to which representative Friends should go from all over this country.

Thursday morning's session was given over to the Evangelistic, Pastoral and Church Extension Committee, the Executive Committee, and a report of the Executive Secretary. Much credit for the fine spirit in the Yearly Meeting, and the good work that has been done along many lines during the past year is due to the enthusiastic and efficient work of the Executive Secretary, Milo S. Hinckle.

Shirley E. Greene, Director of Merom Institute, delivered a challenging address on the subject, "The Rural Church Serving Its Community." So vital was the interest in the problems of the rural church, stimulated by the recent article in THE AMERICAN FRIEND by Gilbert Bowles, that a commission was appointed to bring recommendations to the Yearly Meeting in 1940, with the possibility that some definite proposals may be submitted to the Five Years Meeting. Members of this new commission are: H. Randolph Pyle, L. Herbert Reynolds, Arthur M. Charles, M. Marie Cassell, Norval E. Webb, Louise Martin, and Stanley Hamilton.

Indiana Yearly Meeting went on record as supporting the effort being made to clear the name Quaker of the disgrace of its use by liquor and tobacco interests.

Official Yearly Meeting endorsement was given the project for the restoration of the old Yearly Meetinghouse at Mt. Pleasant, Ohio. As the mother meeting of Western Quakerism, its restoration was held to be a fitting memorial to the ideals and principles of Friends.

Missionary Day is always of interest, and this year Indiana Friends felt particularly privileged in having as their guest the veteran missionary from India, Esther E. Baird. Her talk at the Missionary Luncheon, and her stories of missionary life in India, were eagerly heard. Other reports of missionary work done, and of young people on their way to the field, loyal to their call in the midst of an upset world, brought a thrill to the meeting. An address by Dr. C. M. Yocum, of the United Christian Missionary Society, brought the missionary day to a high peak of inspiration.

The reading of Yearly Meeting epistles from other countries was of particular interest this year as we thought of the friendship band that holds us all together, though we are far apart. Particularly reassuring was the recurrent reference in these epistles to the determination of

Friends everywhere to be true to their faith and their testimony for Peace.

Statistics, usually dry and uninteresting at their very best, were made to live and to seem really important as Gertrude Small interpreted them and their meaning in connection with her report on Friday morning. In them she found a real message for the meeting.

The Department of Christian Stewardship presented itself to the meeting as a baby just one year old. Having been organized a year ago, this new committee, under the leadership of John Compton, was able to report many excellent accomplishments. It had witnessed the organization of Stewardship committees in ten Quarterly Meetings, and five Quarterly Meeting conferences had been held. Following the report a very helpful address on the subject of Stewardship was given by Percy M. Thomas.

Dr. G. S. Dobbins of the Southern Baptist Theological Seminary, of Louisville, Kentucky, was the speaker for the Christian Education Committee on Friday evening. In a very sincere and helpful way he addressed the meeting on the subject, "The Evangelistic Objectives in Christian Education."

The Saturday morning session, dealing with reports from Earlham College and its President, William C. Dennis, was held again this year in Goddard Auditorium at Earlham. Members of the Yearly Meeting enjoy this change of scenery and the opportunity to visit at the College, and real appreciation was felt for the invitation to do so. A part of the time during the morning was spent in enjoying the beautiful motion pictures of college life presented as a part of the program.

A Memorial session that was different was held on Saturday afternoon, at which time Alvin T. Coate of Indianapolis spoke very helpfully on the subject, "Honoring Our Departed Servants."

Mrs. Elizabeth Stanley, of Liberty (State President of the W. C. T. U.) also addressed the meeting in the afternoon in the interests of the Committee on Prohibition and Public Morals. She urged that if present day problems are to be solved, they must be solved by Christian people.

Of great interest to the young people of the Yearly Meeting was the Saturday evening session. This was shown by the fact that at least 350 of them were present at the Young Friends Banquet which was served so efficiently by the ladies of the First Friends Meeting. Informal talks were made at the banquet hour, with William Q. Hale serving as toastmaster. A report of the Young Friends Activities was made by Rhoa Warrick, after which Harold Cooper spoke stirringly on the subject, "Wanted, Riders for Two Thousand Horses."

Attendance on Sunday reached its high mark. Percy M. Thomas spoke at the morning session, and recognizing the fact that "trouble is the heritage of all," he brought the admonition that Christians should be conquerors even in the midst of trouble, through faith in Him who overcame the world.

Willard O. Trueblood preached in the afternoon, urging us to trust in the power of God, and to believe it with all our hearts when we pray, "For Thine is the Kingdom." During the week Willard Trueblood led very helpfully in the early devotional hours in the study of the Problem of Human Suffering." This seemed a very appropriate study in the light of world conditions, and contributed much to the spirit and inspiration of the Yearly Meeting. He also brought us face to face with our responsibility for Christian Leadership as he spoke at an evening service on the subject, "Wanted, a Moses!"

From 11:30 to 12:00 each day Harold Cooper brought a devotional message to the Yearly Meeting, speaking about the lives of some of the most interesting of the Friends of Jesus. The Devotional Committee of the Yearly Meeting was faithful to its task, and arranged for devotional services at appointed times during the week. Arrangements were also made for devotional music throughout the week by Mary Cooper of New Castle, and it was always so beautifully done that it made an excellent contribution to the spirit of the meeting. The hospitality and kindness of the members of the First Friends Meeting, and particularly that of the ladies who cook and wait on tables, made for peace and harmony and a feeling of joyous thanksgiving.

THE SPIRIT OF CREATION IN PALESTINE

By H. Negby

It is one of the striking contrasts with which Palestine abounds, that when one goes into the country he is conscious only of the work of construction and building that goes on all the time undeterred by the menace of violence. Wherever one goes, he can perceive the steady progress.

The new settlements mark a stage higher in the planning of the colonization. There is a neatness and order in them, with their intensive cultivation and their well designed and beautifully kept houses, which is not to be found in the more individualistic efforts of the older colonies. (There is a fixed habit of talking of the Jewish settlements in Palestine as colonies, using the term in its old Latin sense.) The prevailing motto is there: "Freedom or Death!"

One might have expected that the normal work would be interrupted because of the boisterous times that have raged over Palestine more than three years, but no. All the settlers are hard at work, building and planting, and laying the foundation for new constructions.

The growth of the settlements of the Youth Immigration during this last year of unrest is amazing. More than double the number of boys and girls have come from Germany and Austria, to prepare for a life on the soil, than have come in any previous year. I am happy to commend the manner in which the Arabs have, in many instances, taken their part in the work and welcomed their new neighbors. It is good to know that those relations can still exist among those who honestly desire the peace of the land.

In spite of the delirium of protest and resistance which followed the publication of the White Paper (it could hardly be otherwise), fresh Jewish enterprises spring up in the towns, which indicate clearly enough that the constructive spirit prevails in the towns as in the country. The Marine training school has been established at Haifa, and received a training ship which friends in England have sent out. A new destiny is opening to the Jewish people on the sea, and in the air.

The deepest impression is of the growth of the cultural life, which again never ceases in weal or in woe. The new Rothschild-Hadassa-University Hospital on Mount Scopus was opened during those excited days. It marks a development of the University as striking as the formal opening in 1925 by Lord Balfour. There is now in Jerusalem, as an integral part of the University, a modern hospital, an institute of medical research and a nurses' home, equal to those of any European or American centre. The design and workmanship of all the buildings are Jewish, and they are of first-rate quality.

It is something new that the Jewish people can now produce work with their hands as good as the work of their brains.

New standards are set in Palestine, not only in the intellectual life, but also in material construction and material equipment. On the intellectual side we know of a rapid gathering in Palestine, at the University, at the Sieff Research Institute, at the Technicum and elsewhere, of some of the finest talents exiled from Europe. They will be more creative in Palestine in that atmosphere of regeneration, than they would have been in Europe.

There is a musical conservatory in Jerusalem, which in a few years has grown to a big institution with 300 pupils of the different communities, and which has attained the standards of the best schools of music in Europe; the Palestine Orchestra which can hold its own in its

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A Message for the Hour

By the Peace Association of Friends in America

INTERNATIONAL diplomacy has forced the world into another dark corridor of history. We shudder when, from experience, we contemplate what will happen to every phase of civilized life if the present struggle takes the course it now seems certain to follow.

The problems which we and our Christian associates face are serious. We must prayerfully analyse the present situation to discover if possible what can be done. Something *must* be done. We may not be "of the world," but we are "in the world"; we may have a citizenship in heaven, but we have residence on earth; we live and labor in the midst of people and their activities; in a thousand and one ways their interests and ours are the same. We have from the first been concerned with both social and political affairs. It has been, and still is, our genius to experience a mystical, spiritual relationship while endeavoring to render service to those forces making for human welfare.

Our first task is to retain our spiritual calm, holding fast to the fundamental principles of our faith: that God "creates, sustains and orders all"; that love is more potent than hate as a solvent of human frictions; that they that take the sword must ultimately perish by the sword; that the Christian's first and last loyalty is to God rather than to any political power. We therefore call upon Friends and upon all Christians to maintain their adherence to spiritual forces, calm in Divine Faith though kingdoms rise and fall; confident that in the end the wrath of men will be made to praise him who is King of kings and Lord of all.

We urge our youth to maintain the pacifist attitude; not just to save their bodies from suffering and death, but to give themselves, soul and body, to an eternal cause, to an ideal which has lived amid and through periods of chaos for many centuries—periods in which truth has been preserved despite prisons, fagots and horrible death. This way may be the via dolorosa for many but it is the way along which real progress in every phase of civilization has come. The way of armed might may at times seem easier, but that is the way of ultimate defeat and futility.

The drive is on to align the United States with one or the other of the present military blocks. Friends will do well to look behind and beneath the appeal of propaganda for the real causes of the present conflict; for instance the cries, "Stop Hitler," or "England has dominated the world long enough," are but surface indications of deep-seated social disease. Stopping a Hitler or a Napoleon or a dominant nation is certainly too simple a solution, difficult as it may be of execution. The ax must be laid to the root of the tree—lust: lust for economic advantage, prestige, revenge, empire, a place in the sun.

We would urge Friends to view with suspicion the proposed neutrality legislation. It seems hardly possible, especially in war time, to shape regulations that will be strictly neutral. With wars being waged with and without official declarations, with human sympathies tuned to varied tones as they are in this country, we predict that neutral legislation cannot be realized. Certainly the one policy satisfactory to Friends and other pacifists would be to deny to every nation the purchase of war materials at all times.

Friends, we think, should be very careful in forming conclusions as to who is responsible for the present crisis. Versailles probably made Hitler inevitable. It seems clear that no nation is free from those acts which, seen in another, appear so reprehensible. Japan wants China—England has India; Germany mistreats the Jew—in America the Negro is "kept in his place"; Italy seizes Ethiopia after France has taken Algeria, Morocco and Tunisia. The once dismembered Poland signalized her status as a restored nation by suppressing and even persecuting her minorities. Let him that is without sin cast the first stone.

We also urge Friends to analyse with care the various schemes designed to isolate us from or ally us with other nations. This is a world of limited space and a world of complex needs. We have and must maintain certain relations with other peoples. We may not, without fear of the consequences, selfishly rub our hands in glee because our harvests are too great for our barns, nor hold the garments of those who stone the condemned. However, there are those who have fallen among thieves whom we can help, and at the same time we can probably assist in making the Jericho road a safer way over which to travel.

We commend every constructive peace effort of our government and pledge our sympathy and support to every organization striving for permanent peace with justice.

We appeal to all peoples to work unceasingly for an equitable adjustment of all world conflicts.

MURRAY S. KENWORTHY, *Chairman.*

Carthage, Indiana.

For any nation to engage in war now for ideological reasons—to battle fascism, to uphold communism or democracy—is a kind of ceremonial suicide. It is like the Chinese who hang themselves in protest against some public action. They have no assurance that the action will be changed, but they have every assurance that they themselves will be quite dead.—STUART CHASE.

Why I Am A Conscientious Objector

BY FLOYD W. SCHMOE

PROBABLY it would be a salutary thing right now for all those who call themselves Friends to inquire carefully of themselves as to why they believe that war is wrong and that participation in war would be to them impossible. Whether one should make his findings public depends upon whether or not his belief will awaken belief in others, strengthen that which they already have, or express for them what they cannot themselves put adequately into words. I am not certain that this statement of mine meets any of the above conditions, but I shall leave that to my readers.

Let me say first that I do not believe war to be inevitable. We should never hold such a belief so long as we are not actually involved in war; but, war could happen here, and for millions of people today war is a grim reality. Our youth may not soon be faced with conscription; but, millions of youth in England, Germany, Italy, and Japan, are today faced with conscription, or worse. If war should come to America within the next ten years, every boy and girl, man and woman, now between the ages of eight and thirty years will without doubt be forced to decide for themselves what they will do about military service; and hundreds of our youth already face compulsory military training in our state schools and colleges.

Twenty years ago when some of us were faced with such decisions we felt that we stood very much alone; we did not feel that we had the backing of our elders, sometimes not even of our own families and meetings. Friends should never allow this to happen again.

If, upon such an examination, we find that we cannot kill our fellow man, or have any part in a war machine based upon the wholesale destruction of life and property, one course only is open to us—that of the Conscientious Objector. But one does not want to take a negative stand. He will hope to be able to feel that he has done what he could to make this war impossible, but now that it is thrust upon him he will recognize the crisis and try to find a place in which to serve the forces of love rather than the forces of hate.

Three avenues may present themselves to him: non-combative services under the military, such as hospital work or as a chaplain in the army or navy; voluntary work of a constructive nature, such as that offered by the Reconstruction Units of the American Friends Service Committee during the last war; or the stand of the absolute pacifist who will take no part even remotely connected with the conflict, and will therefore be confronted immediately with either prison or death.

I do not believe it possible that the place of the real C. O. can be found within the military machine, nor likely even by remaining at home to grow essential food products, or by engaging in any similar "non-combative service of national importance." Without doubt the position of the absolutist is, from the standpoint of logic if not from the physical standpoint, the most readily maintained; and we must always remember that it is largely due to the fearful price paid by such martyrs of the past that Quakers have earned the reputation they bear today as honest and sincere conscientious objectors and have as a result been allowed the freedom they have had to serve God and their fellow man even in war time.

In 1918, however, I took the middle road and I believe that under similar circumstances today I would react in a similar way. (I am not yet beyond the accepted military age—I may have that privilege.) I went to France; and later, at the first opportunity, to Germany and Poland. Along with some six hundred others of like belief, I worked with civilian refugees, doing what we could to lighten the terrific burdens of war, and doing it, we hoped, in a spirit which would make the next war a little less inevitable.

I felt that in registering as a conscientious objector on religious and moral grounds, I had made my public protest against war, and that now, since I had taken such a stand, I was free to turn my hand to constructive efforts. I even volunteered, in the critical days of the Chateau-Thierry massacre, to carry stretchers under the military, but only on loan to the Red Cross. I do remember that we welcomed the occasional German *blesse* picked up behind the Allies' lines as an opportunity in which to express the impartiality of our service. During all this time I am sure that we in Europe were gratefully aware of the greater, more effective protest being maintained by those who in England and America had gone to the prison camp instead.

But why am I a Conscientious Objector? How much I owe to my Quaker heritage and teaching, and how much to my own convictions, I do not know; much no doubt to the former, but probably it does not greatly matter now. Grateful I am and always shall be that I accepted these teachings: that there is "that of God" in every man; that being children of the same Father all men are brothers; that the admonition, "Thou shalt love thy neighbor as thyself," applies to "enemy" as well as friend—in fact admits of no enemy; that I take the commandment, "Thou shalt not kill," literally, that it applies to all men of all nations; that killing, whether it is the wanton slaughter of millions of men, women and children in modern warfare, the taking of a life for a life by statutory decree as punishment for crime, or even the killing in "self-defence" to protect life or property, cannot be legalized by man or State. All this I believe is in keeping with the traditional beliefs of Friends.

As a student of nature, I have come to conceive of the laws of nature as just as truly the laws of God as are the Ten Commandments. In the beginning there was God. John says, in the beginning there was the Word and the Word was God. He might have said, in the beginning was the law. Certainly when God set up this great experiment of bringing life to Earth, his first recorded move was to bring light, but the law must have been there first for light, both physical light and spiritual light, obeys law. When man, in response to God's laws of nature, developed to the point where he was in conflict with nature and his fellow man, God saw the need of supplementing the natural law with the moral law, later amplified and illuminated by Christ.

No man can create life, he can only pass it on. He can destroy physical life, but he has no right to destroy that which he cannot create. In killing, man violates not only the moral law but the laws of nature as well.

More recently — and without, I am sorry to say, any leading from Quakerism—I have become convinced that the fifth commandment applies to all animate life; that the real stuff of life is the same wherever you find it, and that God the source of life is Father of all. I feel that man has reached the stage where it is no longer necessary to kill the higher animals in order to live, and that the rearing of millions of cattle, sheep, hogs, and poultry by the "tender" hand of man, later to be slaughtered for our food and clothing is a practice which future historians will record with war as a barbarianism once practiced by *primitive* man.

These are the main reasons why I am a concientious objector.

Seattle, Washington.

Our Sure Defense

BY S. EMILY PARKER

AMONG the gifts which came to the Spanish people, none brought greater joy, especially to the young, than the little good will suit cases sent by the American children. Any who helped to fill and send these cases would have felt well repaid if they could have seen the smiles spread across these little Spanish faces as the suit cases were handed out. In what unlikely places have I seen them tucked away for safe keeping! On the side of each case were two shields bearing the words "Friendship" and Good Will," and underneath them both, "Our Sure Defense."

The appeal to build friendship and good will among the nations has long been made. Such an appeal now may scarcely be heard above the voice of propaganda, of hate and bitterness. We have often been thus encouraged: "Build Friendships, not Warships, for National Defense."

In spite of world conditions today, the way of friendship and good will among the nations is the way which we must strive to follow, never allowing ourselves to be defeated by the darkness which hangs heavy along the world's horizon. That the light shines on in the darkness we dare never doubt. That the darkness will never overpower it we must forever believe.

There are, however, other communities than the World Community which need a new and lively sense of the significance of fellowship and active good will: smaller communities, less complicated by the barriers which make it difficult to cross frontiers with friendship — the community of the Society of Friends and all the smaller communities which our local meetings make.

When the world problem seems too great, when we grow discouraged because any effort of ours seems far too feeble, here is something all can do—something very simple but very significant. Never forget: to strengthen our own sense of fellowship, to deepen our common concern for the way of friendship and good will, is to strengthen that spirit for work in the world.

We all need each other very much today. In every crisis of life it is the individual who must make the final choice. The yes or no is spoken by one voice, but the strength to speak comes not from one mind and heart alone, and the word is shaped by many who have shared the common ideas and ideals, of which that word becomes as but the verbal evidence. An individual may decide whether or not he will volunteer to do relief work in some war-torn country, but only the actual decision to go is his alone. Through all the years those Friends who have sincerely prayed that on them might be laid "the burden of the world's suffering" helped to shape the pattern that sent that person to try to demonstrate friendship and good will. One shares his belief in the reconciling power of love when put into action, with his friend, with his meeting. Their faith in his sincerity and the validity of the idea sends him to prove its worth in deed. Furthermore, it is not significant that one person goes to do the little possible, but that he goes to become a channel through which may flow all the love and sympathy and friendly concern of the larger group which sent him.

In the final choice it will be the individual who will have to answer yes or no when he is called to bear arms against his fellow men. But as a part of the larger fellowship of Friends, he may sense the strength of those who through the years have striven to say sincerely, "I live in the virtue and power of that life which takes away the occasion for all war."

This is a matter of no mean concern. It lays on each of our meetings the responsibility for becoming a power house for its own members. Each meeting must become a living cell, composed, not of individuals striving to stand strong in their own strength alone, but individuals still with the strength of their own convictions, but strong because of that which they have found and shared in fellowship.

How may we encourage this type of sustaining fellowship? It might help if any group which discovers a plan or has any suggestions which have proved helpful would pass them on to others through *The American Friend* and THE MESSENGER OF PEACE. It will be a source of strength to know that meetings all over the country are drawing closer the bonds of concern for one another in these times which demand the strength and courage of us all. May none be forced to make the wrong decision through fear, or deny his own conviction because we have failed to furnish the strength which comes from a sustaining fellowship. Be not mistaken. This is not some way out provided for weaklings. Those who have often seemed the strongest will feel a dependence on a strength greater than their own. The plea for such a deepening of our own corporate life comes in the name of all those who have had occasion to test the strength of such a sustaining fellowship and have found it good. Indeed for us today, within our own groups, the strength of friendship and good will *is* our sure defense: defense against being afraid, against waiving our beliefs, against standing for less than the Society of Friends in its moments of greatest illumination has dared to stand for. It is for such a cause and for such a time that we are called Friends.

SOME SUGGESTIONS FOR PEACE FELLOWSHIP GROUPS

1. Plan a special meeting, calling together all who are concerned that the Friends Peace testimony be upheld. Encourage the attendance of young Friends. Do not be afraid to start with even a very few. The group will grow as the strength it brings becomes more apparent.

2. Discuss the basis of Friends' concern for Peace. Make a study of the various testimonies issued down the years and the times which prompted them. Try to rediscover the spirit of Friends, who in every age stood firm for their convictions against terrible odds.

3. Plan to have many of the meetings, or a large part of every meeting, definitely a meeting for worship. The concern for Peace is a religious concern. Only in deepening our spiritual lives shall we be able to translate that concern into practical terms in these times. In these meetings remember particularly the groups of foreign Friends who even now are called to make difficult decisions. Try and enter somewhat into their sufferings. Have brought before the group any accounts or stories of these groups that will help to personalize them for the group. Most of us know too little about these Friends. Perhaps Leslie D. Shaffer through the Fellowship Council, 20 South 12th St., Philadelphia,

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Walter C. Woodward, *Editor*
Subscription price—fifty cents per year.
Richmond, Indiana
101 South Eighth Street

might be able to supply such information.

4. Read and discuss books that will help in making clear the position of Friends and also in giving some definite suggestions for types of action and service.

These inexpensive booklets are strongly recommended:

"Pacifist Handbook," ten cents, issued jointly by several Peace Organizations. This is invaluable.

Two excellent booklets by Richard B. Gregg: "Pacifist Program in Time of War, Threatened War and Fascism," ten cents, (reviewed in this issue), and "Training for Peace," twenty-five cents.

"An Encyclopedia of Pacifism," fifty cents, by Aldous Huxley.

For more extensive reading, such books as these are suggested:

"A Service of Love in War Time," $1.25, by Rufus M. Jones.

"Swords Into Ploughshares," $3.00, by Mary Hoxie Jones.

"Quaker Ways," $2.00, by A. Ruth Fry.

All these and other books and booklets may be secured through Friends Book and Supply House, Richmond, Indiana. Books may be borrowed of Friends Lending Library, at the Friends Central Offices, Richmond.

5. Try to find some work you may undertake together as a group. Keep in touch with your Yearly Meeting Peace and Service Committee for suggestions of this nature. Watch *The American Friend* and THE MESSENGER OF PEACE for recomendations from the Peace Section of the American Friends Service Committee and the Peace Board of the Five Years Meeting. Circulate these periodicals among the members of your meeting.

More Government—Less War

BY HOMER J. COPPOCK

FEW persons of the present day openly defend war as a beneficent activity in human society. On the contrary many are expressing strong denunciation. Some of these are military leaders who through inside contact have seen its damaging influences. The more general attitude seems to be that war ought to be abolished but that the human mind is not now sufficiently advanced to develop the proper foundations for a peaceful society, and that from material considerations war must be retained as necessary insurance. But a significant part of recorded public opinion seems now to be insisting that whatever the stage of mental and moral development, and whatever the stress of ominous political threatenings, we ought to discard a method which by its normal action tends to destroy the civilization we are trying to save.

THREE CENTRAL QUESTIONS ASKED

It is held that the war method allows the all-inclusive contending factors to eliminate each other with the probable result that the world will come to be a barren waste peopled by a negligible nucleus with which to make a new start in maintaining the existence of civilization. Whatever the validity of this contention, it has had some part in causing our world to pause and consider. Three central questions are being asked: First, is it actually necessary to eliminate war? Second, if war is to be eliminated, what are the practical steps to be taken in that direction? Third, what kind of governmental principles and machinery can be developed to provide the proper safeguards for the functioning of orderly society when war is fully discarded?

In the discussion here presented, the first question is continuously answered by implication in the affirmative. The second question is being considered in many public forums and in the press and, in addition, practical action of this kind is being taken by government agencies. It is the third question with which we are here chiefly concerned, not by presenting another plan for world organization but by discussing some of the fundamental principles of government which seem to be involved in providing the foundations of peace.

CAN THERE BE PEACEFUL SOCIETY?

Probably the most formidable problem with which the human mind is now wrestling is that of the practicability of a peaceful society. The contention that we must have war is met by the equally persistent assertion that an alternative can be found and that this alternative can be made as practicable and much more constructive in all aspects than the war system. Since the devastating effects of war are becoming universally recognized, leaders of thought in this field seem to be arriving at a common purpose to do all possible in trying to find a way out. This is a long step toward the realization of the objective. A defeatist attitude kills progress; a practical ideal points the way.

Today there is new call for realism in political circles. We had thought ourselves safe in the hands of well-established national governments, especially of the democratic type. Now, because of the broader geographic field of contention and a lapse of qualified leadership in important nations, citizens of various countries are becoming concerned about the lack of political accountability, and more particularly about the loss of stability in property rights. In an earlier day the needed stabilization came through the establishment of national governments. The question is now being raised as to the possibility of securing the desired world stabilization by organizing more thoroughly on a broader base and the careful inclusion of the elements tending most directly towards disruption. To many minds we have travelled beyond academic discussion. There are serious fears that what seemed secure may vanish "in a puff of smoke."

PATIENCE AND CARE REQUIRED

Whatever may be the immediacy of the need, progress in this field will necessarily be comparatively slow. The note can hardly be sounded too strongly that the elimination of war requires the substitution of practical governmental machinery. The machinery needed has one known element among the many unknowns, that of extensive dimensions. The area involved is tremendous. This greatest reform of all time calls for a large amount of patience and care. We should be reminded that reform movements have sometimes disintegrated at the point of success because they have harbored within themselves the seeds of death. A fatal weakness has been that leaders of the reform have been concerned to rid the world of the so-called evil without allowing for the fact that participants have found business, social and even religious satisfactions in such practices. Replacement by new life interests and new methods of action is a necessary part of social and political reform. Alongside such sufferings should go a continuous process of education in order to provide foundations for better choices. Deprivation without substitution, in other fields than international relations, has sometimes led to quick reactions and an early return to former conditions. Witness the supposed elimination of the American saloon. And had such care been exercised as was suggested by Lincoln and used under somewhat similar conditions in England, in

connection with the suppression of slavery, we might have escaped many bitter years and much irreparable loss consequent to forcible military suppression. The political framework of past centuries, with all the intricate ramifications of military defense systems, will not be revised without great difficulty and the revisions will not be permanent unless wise substitutions are made for past services.

Inductive Process Essential

The steps to be followed in providing governmental substitutes for war call for the patient methods of scientific investigation. By an inductive process this and that particular application of new principles may have to be tried again and again. It can hardly be expected that the way will be shown by clear-cut inspiration or by divine revelation. No blueprint for a new world order will fall from the skies, nor will mere sentiment bring the needed results. Arduous, exacting labor is involved. Trained and devoted minds are called into a new service in a somewhat similar way that the passing regime of selfish diplomacy and militaristic power has called for the best of its day. As in the sciences, notably that of medicine, the challenge is to perform an unusual service in the interest of human life.

Skeptics Should Not Discourage

The opposition of skeptics is a normal part of the picture. No progress in social and political reform has ever been made without having to jump this hurdle, and in this case the greatness of the project is matched by the number of skeptics. It may be recalled that when it became necessary to replace the ineffective Articles of Confederation by the present federal plan of government for the United States, certain European statesmen freely expressed their belief that such a plan was impracticable. The fathers were not absolutely certain that their plan would work but they found themselves in a position which demanded that some other form of government be found in order to save the unitary life of the nation. By deliberate and studied action they went falteringly ahead in a way that brought comparative success. This success is attested by the fact that the United States has one of the oldest existing governments, the central principle of which has been copied by several other successful nationalistic states. It is germane to say at this point that some of the proposals now being offered for world organization use the federal idea as the basis.

War and Government Function

In the practical approach to the proposition of substituting peaceful governmental operation in place of the war method, the most fundamental questions are those related to the government functions supposed to be exercised through war. Just how has war shown itself to be an agency of the government by performing basic functions? Could these services have been performed by peaceful methods? If not in the past, can we not provide for such performance in the future? Has not the war method been allowed to continue, under sufferance, while awaiting the expected practical application of a better method?

It is not our purpose to undertake an exhaustive answer to these questions but to make certain observations which may help in pointing the way to the solution of the general problem. It is hoped that the statement of the problem in this direct fashion may stimulate thinking and enlist others in the required investigation. The difficulty of providing authoritative answers is apparent, but pooled opinion, sincerely expressed, has in all deliberative groups helped point the way to action on higher levels.

What War Presumes to Do

As to the questions propounded, it may be suggested that war has been supposed to perform three primary functions: (1) protection of life and property against foreign interference; (2) upholding na-

These Things We Should Do

Under a deep sense of concern, members of the Central Committee of the Peace Association of Friends in America (the Peace Board of the Five Years Meeting) met in Richmond, September 19, to consider the Board's responsibility to Friends at this critical time. First, a message was formulated which is the leader in this issue. Second, proposals for action were approved for recommendation to Yearly Meeting Peace Committees and other groups as follows:

1. Hold Peace conferences as soon as possible, geographically so located that they will be accessible to all Friends. Such topics as these may be discussed:

   (1.) Importance of holding to the absolute, spiritual basis of Peace. Quaker pacifism is a religious principle, not a mere political policy.

   (2.) Ways of helping our young people of military age to meet the issues as they arise.

   (3.) Meaning of true neutrality — importance of moral and spiritual neutrality. Responsibilities of Christians in neutral nations.

   (4.) Scrutiny of propaganda devised to implicate us in war. Fallacy of appeal to help "democratic" nations. This war is not "different."

   (5.) What may we do to help bring about a just, constructive peace at the close of the war?

2. Support the Service Committee in its program of foreign relief and refugee work, and in the inclusive program of constructive peace in this country.

3. Help keep public opinion opposed to this country's implicating itself in the war—in any war.

4. Keep telling the President and our Senators and Representatives our attitude on present-day issues involving peace or war.

5. Local meetings, and Peace groups and committees should keep thoroughly informed on developments. They should focus the Peace sentiment and work of their communities.

Now is the time to make our efforts count!

The cause of Peace expects every Friend to do his duty.

tional honor; (3) securing foreign territory considered necessary for political and economic security and expansion.

History supplies instances of the use of war for what may be called secondary purposes, such as: (1) maintenance of the prestige of a ruling family or a single monarch; (2) use as a smoke screen to cover personal ambition; (3) suppression of minorities within national boundaries.

The entire discussion which follows is intended to throw light on the possibilities of providing other methods for performing the first major function named in this list, while the third named also receives some consideration. Brief, running comment is made on all the functions listed.

Protecting Life and Property

Certainly we must allow that the protection of life and property against outside foes is a basic function of government. All the ideas presented here make due allowance for this function. Our search is for better methods. As the States of the United States found that this duty could be carried on better through a partially centralized and enlarged governmental organization, it is considered possible that the present nations might find the same good result through a similar development. It must be allowed that outside foes are sometimes imaginary. Action taken by a nation has often been in anticipation of an attack which has been used as a basis for destructive action against a neighbor of the actual kind it was supposed to be protecting itself against. Rightly used this function would be purely defensive and thus less provocative. The attitude of defense only, honestly held and applied, would undoubtedly lessen the number of wars. But we must meet the fact that we will always have malevolent nations with which we must deal. On this central issue it may be submitted that the unsatisfactory military method may be replaced by the more efficient police method functioning through group organization.

The Question of National Honor

National honor, with the connotation that has been given it because of unfortunate historical incidents, seems now to be a phrase passing into the limbo of the undesired. At its best it can scarcely be given exact definition. National slights and insults have sometimes been found to be unintended and are often grossly misrepresented. Even though real, the barbaric method of dealing with them is probably designed to pass out of existence as has the duel.

Present-day civilization is making less and less allowance for the seizure of property for political and economic advantage. The nations following such tactics are not in as good standing as formerly. It is believed that we can organize in such a way that suitable punishment can be meted out by governmental methods of a positive nature in addition to the effective punishment of political ostracism.

The secondary considerations are largely historical, having little place in the political thinking and governmental practice of the present.

How War Gives Legal Status

A more subtle element of this situation merits consideration. War has had a place in changing legal relationships. It could never have held its place in past history had not the general practice of war allowed that conquests, or results under other names, secured property which passed legally into the control of the successful party. Persons captured became slaves legally, if the captors desired to hold them as such, and territory seized was recognized by all other nations as under the legal control and administration of the nation winning the war. Such action by one nation was acquiesced in by other nations because there seemed to be no other way of doing it. No legislative body or bodies, through recognized legislative acts, made laws covering the cases in point and no judicial body had full control in determining the justice of the action on the basis of law. War stepped in and at will determined the legal status of persons and property. This result of the war method, while earlier condoned, is now being questioned and opposed in the stipulations of treaties. A long step in this direction was taken by the United States in the announcement of the Stimson Doctrine.

In relation to the functions performed by war it must be allowed that their transfer in any significant degree rests upon the adoption of group methods for such performance rather than through nationalistic function. They may be regional organizations but success is more probable if there can be a single agency including, if possible, all responsible national units.

BLIND

If war should come
Again,
And I should lose
My head,
Please don't glorify me
After I am dead.
As I march down the street
Please don't cheer, nor shed
A tear.
Just remember that I went
Blind,
And left the Prince of
Peace behind.

F. E. CARTER.

Plainfield, Indiana.

More Government Is Desirable

Thus may be set forth the general principle that the more we have of government, in international affairs, by that much less is war needed. Because of inherent incompatibility, government and war do not increase together. One restricts the other. The question may well be raised as to how far, war while allowed to exist within the framework of government, has ever actually partaken of its nature. Victor Hugo, observing the intrusion of war into the normal life of his nation, said, "In time of war all constitutions are abrogated." It may be added that for a long time preceding and following a war, the probability and the event seriously impede the natural working of government. The call of the present seems to be for the increase of government as a means of securing a proportionate decrease of war until the latter is entirely replaced by the former.

A SCHOOL PRINCIPAL TO HIS TEACHERS

At the first meeting of the teachers of Friends' Select School of Philadelphia on the opening of the school year in September, the Principal talked frankly regarding the attitude to be maintained toward the war in Europe. Each teacher was given a copy of the points recommended as follows by the National Peace Conference:

1. Keep the United States out of war.
2. Initiate a continuous conference of neutral nations to procure a just peace.
3. Work for permanent world government as the basis for peace and security.
4. Prevent exploitation of the war for private gain.
5. Recognize and analyze propaganda to prevent warped judgments and animosities.
6. Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties.

After calling attention to the "Pacifist Handbook" as full of valuable suggestions, the Principal made the following remarks:

The problem of dealing with the European War in school and class is being seriously considered in many schools. Dr. Alexander J. Stoddard, Superintendent of the Philadelphia Schools, called a conference of some 300 principals and heads of departments early last week to discuss this problem. He is reported to have said that while the school authorities have no right to ask teachers to sacrifice or submerge their personal opinions, as teachers they must be careful that what they "say and write will not reveal the non-neutrality of their hearts." "We are not against England, France,

Germany, or Poland, but against war," he said. "What you say and do may render you ineffective in the far more important task before you."

Dr. Stoddard's conference decided to set up a "War Strategy Board," to be chosen from school workers, to "keep war hate out of the schools." I am not sure that I should agree with every detail of Dr. Stoddard's recommendations, but I am sure he is setting a high standard.

For myself, I want to say that I think some of the great things for a school to seek in teachers, and for a teacher to seek in himself are:

1. A calm, dispassionate and open mind.

2. Elimination of prejudices and partisanships, bitternesses and hatreds.

3. A kindly Christian feeling toward everybody concerned. If one can feel only good will toward and can *pray* for Hitler, Stalin, and Mussolini, as well as for the Poles, the English, the French, it is a sign of the right attitude.

4. Abstaining from harsh and censorious judgments on the actions of anybody. If one can't speak of war facts and conditions without getting hot and excited, one had better not say anything about them.

5. It must not be forgotten that Hitler and Facism and Nazism are to some extent the outgrowth of the Versailles Treaty, and that Britain, France, America and the others who forced the terms of Versailles on the Germans, may be as responsible for Hitler as he is for himself.

6. Don't worry and brood over the war. Set your minds hard on other things—things which depend for their successful promotion on *you*.

FITTING FOR ARMISTICE DAY PROGRAM

To those who will be planning Armistice Day programs, we recall the appropriateness of Elizabeth Emerson's one-act play, "Missing." Now that war has broken out again, and may engulf this country, it has intensified significance. Copies may be had free on request by addressing Peace Association of Friends, Richmond, Indiana.

DEMAND RENDERS SECOND PRINTING NECESSARY

So many requests came for copies of Murray S. Kenworthy's article, "Christian!—Stop and Think," republished in leaflet form from THE MESSENGER OF PEACE, that another printing has been required. Copies for free distribution by Peace Committees and by individuals are again available by writing to Peace Association of Friends, Richmond, Indiana.

MIXED REFLECTIONS IN GENEVA IN WAR TIME

By BERTRAM PICKARD

It is with great heaviness of heart that I write the above title. For some time past the head was able to see no other end but major war when the opposing policies of power in Europe were regarded; and yet the heart was unable to admit the dire conclusion, always hoping against hope that the miracle would supervene.

The tragedy and madness of it all is brought home to one here in Geneva, as perhaps nowhere else. It is all very well to say that the League of Nations was doomed to fail from the first; that it was built on the sands of Capitalism and the Nation State. Of course it was built on the sand for the most part, since no other basis was available in 1919. But, that does not mean that the new structure might not have been underpinned. It was, after all, a race against time between those, on the one hand, who knew where the underpinning was needed, and those, on the other, who either in ignorance, or of set purpose, undermined even those parts of the foundations that had been well and truly laid by devoted hands. Today, when the Assembly of the League should have gathered, and when the *Palais des Nations* is bathed in the luminous glory of a September sun, one's mind is carried back to those Assemblies of earlier years—how long ago it seems!—and especially that of 1926 when Germany, dangerously late already, was re-admitted to the comity of nations.

I do not wish to minimize Germany's part in the drift back to war in the post-war period, still less her responsibility—much clearer than in 1914—for precipitating major hostilities now. But as a German friend of mine whom I visited on that fateful first Sunday in September said to me, "The major responsibility for losing the peace lies upon those countries who won the war and had it in their power, therefore, to build a better international order."

It seems to me that there is no convincing answer to that charge. And, indeed, the most depressing aspect of the present situation is the apparent unawareness of the fact on the part of the leaders in England and France, or at least their unwillingness to admit it.

Despite the fact we are now actually living through that "Next War" so often foretold as the end of western civilization, we must refuse to take the view that all is lost. Of course, if we assume that nothing was learned in the last war then, indeed, we can only be pessimists. Personally I think very much was learnt—so much, in fact, that for a few years the hoary institution of war was shaken, and a new political morality concerning the use of violence for national ends went far to capture men's minds over the greater part of the earth's surface.

The new movement of political thought enshrined in the Covenant and Pact of Paris broke down for all sorts of reasons, superficial and profound.

This is not the place to analyse those reasons. Libraries will be written to explain why "the war to end war" did not end it, but only gave us two decades of a fragile peace which, even so, degenerated into war at many times and in many places.

But this is the place, I think, to venture the prophecy that the lessons of that so-called "Peace" will in fact be studied and assimilated by new generations of men who will not only survive the present conflict, but will make better use of their opportunities than we have done.

Such a thought should give us courage when we need it most. And who knows; perhaps some of us who witnessed the losing of one Peace may yet see another in process of being won?

Geneva, Sept. 11, 1939.

HOW ONE YOUNG FRIEND SOLD HIS PEACE WARES

While attending a course in field work in library science at one of our state-supported schools during the past summer, topics or themes were assigned for book exhibits. To a former Earlhamite and Bloomingdale, Indiana, young Friend fell the rather prosaic but now all-important topic of Peace.

In looking over the laboratory school library of ten thousand volumes, I found only five books related to the subject, whereupon I inquired of the instructor and librarian in charge, "How many people will see this exhibit?"

Her immediate reply was, "At least eight hundred."

"All right," I replied, "may I have permission to supplement the books available with those of my own and others from our church library?"

"Certainly," she answered, "I'd be glad for any suggestions or helps that you may make."

The upshot of the situation was that I wrote for all the free material I could get pertaining to neutrality, munitions, the Arms Embargo, National Socialism, American Friends Service Committee projects, military training, armaments, and related subjects. Buttressed by several solid volumes, such as those wirtten by Kirby Page, Beverly Nichols, Francis B. Sayre and others, the whole was displayed upon a regular library reading table. Upon seeing the wealth of material amassed, the librarian asked, "Where in the world did you ever find it all?" For answer I literally showered

her with names, addresses, publishing companies, Peace organizations, books, plays, poems, etc. I further suggested that I would be most happy to check some up-to-date books for purchase in her Standard Catalogue for High School Libraries. This was quickly accomplished.

Perhaps this may suggest that there are still ways of "selling your wares" to the great reading public who depend upon the library.

W. B. S.

Bloomingdale, Indiana.

BY STAYING DEMOCRATIC WE CAN HELP BEST

By Bishop F. J. McConnell

If this war is really for democracy the best way we can help is by staying democratic. In war time democracy ceases to be. The old adage has it that in the midst of war the laws are silent. Dictatorship takes the place of popular rule in that the people voluntarily surrender that rule for the time being. Even when this rule is surrendered by the people with the most democratic of purposes, it takes a long time after the war is over to get back as much democracy as existed at the beginning of the war.

Democracy in England has not yet recovered from the effects of the last war, and democracy in the United States likewise has not regained the losses of twenty years ago. The best service we can render the whole world just now is to hold on to what democracy we have, and to make the most of it.

Whatever happens, the United States will have an influence in the final adjustment after this war is over. It will necessarily be looked to for some sort of guidance. Will not its guidance be better if it is kept out of the vortex of hatred? The worst effect of war are the seeds of hate which grow into later wars. Hate has a deadly effect on the power to see straight.

There are other ways of helping the democracies without getting into the streams of hate which fighting actually engenders—ways that will involve quite as much sacrifice as actually going into war. This does not mean that we are to adopt a holier-than-thou attitude toward the democracies which are actually fighting. We are not to assume that we are especially virtuous if we keep out of the actual conflict. We do have an exceptional geographic position which enables us to keep alive the democratic processes.

If we go to war we lose too much that the other peoples need. In actual fighting the meanest fighter determines the method. He who strikes below the belt makes the others strike below the belt. If the Nazis compel the world to use Nazi methods they strike their deadliest blow at democracy.

FOR THE PREPAREDNESS OF PACIFISTS

"Tracts for our Times" is a name which can be properly be applied to the Pendle Hill Essays, of which "A Pacifist Program in Time of War, Threatened War, or Fascism," by Richard B. Gregg, Pendle Hill, is number five. Each one is written to deal with a problem of immediate importance. This is particularly true of Richard Gregg's essay. It is intended to prepare pacifists for the difficult times ahead. Those of us who were men of military age when America entered the World War remember how unprepared pacifists were at that time. We knew we could not fight, but we hardly knew why, nor did we know how to behave, nor how far we should go. Now we know that pacifists must practice preparedness as fully as do militarists. They must know the facts on which their position is based, they must train themselves for the emergency, and they must come to the crisis with a definite policy in mind.

It is with this definite policy that Richard Gregg's little book deals. The recent "Pacifist Handbook," issued by seven pacifists agencies, has the same purpose, but the two brochures seldom overlap. One deals with the near, the other with the farther issues. Broad matters of policy and behavior are Richard Gregg's material.

Pacifism for him is "an effort to create by non-violent methods a new and better civilization," a world order which does not contain war as an integral element. He does not, however, develop this thesis but confines himself principally to exigencies created by war itself. Before war comes, and here the two pacifist pamphlets advocate the same course of action, the pacifist should sign a pledge not to support or take part in any war. He should file that pledge with some appropriate organization. Such a pledge is a "present choice of a way of life, and action upon it commences as soon as the decision is reached."

What should the pacifist do when war comes? Can he work in a factory where war supplies are made? Should he take part in air raid precautions? Will he become enlisted for alternative service? Shall he pay taxes, buy war bonds, join in patriotic ceremonials, support strikes against war, aid labor, demonstrate with Communists and Fascists, tamper with the loyalty of soldiers? How should he behave in prison?

All these and many other questions are discussed and answered, sometimes in unexpected ways. Probably the most controversial part of the essay is Richard Gregg's answer to the question, "Should pacifists make verbal protests and condemnations during war time?" His answer is "No." He holds that "silent endurance, silent example, silent helpfulness" are more effective than words at such times. This position is supported by a brilliant argument which takes up half the book. In it the author shows that pacifists, like generals in war, must sometimes change their tactics to meet changed conditions.

In this little book the author exhibits the same careful thought and profound insight which we find in his "Power of Non-Violence." His arguments are often supported by appeals to science, particularly to psychology, and to history. The militarist is given his due, and many of the inconsistencies of the average pacifist are exposed. No book could be more timely and practical for the pacifist facing a world in which hatred, fascism and militarism are rapidly increasing. It will be especially useful as a basis for discussion in Sunday School adult classes and similar groups. It consists of sixty-two pages and may be had for ten cents. Address Pendle Hill, Wallingford, Pennsylvania.

Howard H. Brinton.

OF INTEREST TO PEACE COMMITTEES

Beliving that this issue of THE MESSENGER OF PEACE contains material that will be helpful for wide distribution among meetings and members, we have had a larger edition than usual printed. As long as the edition lasts, copies will be available in quantities to Peace groups and committees at a very nominal charge to cover handling: 10 copies for 25 cents; 25 copies for 50 cents. Address Peace Association, Richmond, Indiana.

TO GET LASTING PEACE

Kant, in 1795, named three prime conditions of lasting peace: General prevalence of popular or democratic governments; the outworking of world institutions to administer law and preserve peace; and a vast growth of good will and understanding. We see clear indications that the first two break down unless beneath them and all through them is the third, which is the underlying essential—the prevalence of a world brotherly spirit. For laws and governments and institutions of order are secure and powerful when they rest upon a great common body of accepted principles, ideals, and convictions; in short, upon a world point of view as opposed to a self, or local, or even a short-sighted national point of view.—William P. Merrill.

Christianity should supply the conscience for the solution of social questions; the knowledge may have to be sought elsewhere.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

ALCOHOLICS ANONYMOUS

REVIEWED BY

DR. HARRY EMERSON FOSDICK

Works Pub. Co., N. Y., 400 pp., $3.50

This extraordinary book deserves the careful attention of anyone interested in the problem of alcoholism. Whether as victims, friends of victims, physicians, clergymen, psychiatrists or social workers, there are many such, and this book will give them, as no other treatise known to this reviewer will, an inside view of the problem which the alcoholic faces. Gothic cathedral windows are not the sole things which can be truly seen only from within. Alcoholism is another. All outside views are clouded and unsure. Only one who has been an alcoholic and has escaped the thraldom can interpret the experience.

This book represents the pooled experience of one hundred men and women who have been victims of alcoholism—many of them declared hopeless by the experts—and who have won their freedom and recovered their sanity and self-control. Their stories are detailed and circumstantial, packed with human interest. In America today the disease of alcoholism is increasing. Liquor has been an easy escape from depression. As an English officer in India, reproved for his excessive drinking, lifted his glass and said, "This is the swiftest road out of India," so many Americans have been using hard liquor as a means of flight from their troubles until to their dismay they discover that, free to begin, they are not free to stop. One hundred men and women, in this volume, report their experience of enslavement and then of liberation.

The book is not in the least sensational. It is notable for its sanity, restraint, and freedom from over-emphasis and fanaticism. It is a sober, careful, tolerant, sympathetic treatment of the alcoholic's problem and of the successful techniques by which its co-authors have won their freedom. The group sponsoring this book began with two or three ex-alcoholics, who discovered one another through a kindred experience. From this personal kinship a movement started, ex-alcoholic working for alcoholics without fanfare or advertisement, and the movement has spread from one city to another. This book presents the practical experiences of this group and describes the methods they employ.

The core of their whole procedure is religious. They are convinced that for the hopeless alcoholic there is only one way out—the expulsion of his obsession by a Power greater than himself. Let it be said at once that there is nothing partisan or sectarian about this religious experience. Agnostics and atheists, along with Catholics, Jews and Protestants, tell their story of discovering that Power. "Who are you to say that there is no God," one atheist in this group heard a voice say when, hospitalized for alcoholism, he faced the utter hopelessness of his condition. Nowhere is the tolerance and open-mindedness of the book more evident than in its treatment of this central matter on which the cure of all these men and women has depended. They are not partisans of any particular form of organized religion, although they strongly recommend that some religious fellowship be found by their participants. By religion they mean an experience which they personally know and which has saved them from their slavery, when psychiatry and medicine had failed. They agree that each man must have his own way of conceiving God, but of God himself they are utterly sure, and their stories of victory in consequence are a notable addition to William James' "Varieties of Religious Experience."

Altogether the book has the accent of reality and is written with unusual intelligence and skill, humor and modesty mitigating what could easily have been a strident and harrowing tale.

THE RELIGION OF A HEALTHY MIND

BY CHARLES T. HOLMAN

Round Table Press, New York. $2.00

This is not a book to be read about; it is a book to be read and enjoyed. It is the work of a man of rare interpretative talent and power. As a rule, books dealing with mental hygiene and psychiatry make tedious reading for the average man, often proving terribly confusing, or boring. Here, in a book of 210 pages, Professor Holman, of the University of Chicago, holds your concentrated interest all the way through, as he deals with the profound in a language that ordinary people can understand.

Those of us who are dealing in "Human Relations" in industry, or other fields can feel truly grateful for this most excellent guide as we deal with "Moods and Attitudes" day by day. Many of us have almost despaired that religion, with its healing power, will ever be tried by people engaged in terrific struggle that forms the daily round for the masses. Too few people see any relationship between the fears, anxieties, and worries that lie back of the inner conflict that makes countless individuals sick, and the prayer life of our Christian religion. I welcome this book in this moment when mental and spiritual sickness has reached epidemic and universal proportions. Professor Holman challenges us to a revival of Christian faith as a basis for a return to health.

I am not especially interested in a "Protestant Confessional," but I am sure this book will help many modern Quakers to rediscover the healing George Fox discovered, when, sick, and bewildered by the ideas and plans of men, he cried, "Is there no one who can speak to my condition?" The same healing reply awaits us today, "There is one, even Jesus Christ" who *can* speak to our condition. Prayer is still the great healing agent we need today, and the author is not mocking us in this desperate moment in the affairs of men and nations, when he so beautifully and simply points us back to the way of healing and health.

The "New Order" cannot be established by our present "Uneasy Mind," and as Jesus could do no mighty works in some cities because there was a lack of faith, so Professor Holman does us real service in his challenge to revive our Christian faith, and become friends of Christ through whom the Kingdom of love and good will find living expression.

TOM ALDERMAN SYKES.

OUR LITTLE CHILD FACES LIFE

BY MARY CLEMENS ODELL

Cokesbury Press. 64 pp., $ .50

The words on the jacket of this booklet accurately describe it as "a highly personal account of the real experiences which one Christian mother has had in the guidance of her small son." Mrs. Odell, a Presbyterian minister's wife, tells in an intimate way how she and her husband have met the usual problems facing parents of young children. It is not theoretical nor philosophical but simply relates what was actually done.

While many of the questions treated are those usually considered in books on childhood, there is a wholesome approach by Mrs. Odell which is valuable and which cannot be stressed too much. Especially worth while are such chapters as "Social Contacts," "Family Fun," and "Creative Activity." Almost unique in this field is the chapter on, "This Problem of Death," which should be read by every Christian parent.

All parents of pre-school children will enjoy and profit by this small book.

CECIL E. HAWORTH.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

FOUR POINTS PRESENTED FOR OUR CAREFUL CONSIDERATION

Editor, THE AMERICAN FRIEND:

As the Society of Friends faces up to this serious crisis, may I offer some points of action which might be taken as a common basis of action. They are offered at this time in the hope that the issues, and the possible lines of action taken to meet those issues, may be clarified.

At the outset one should preface the four points that follow by indication that my fear is not that the Society of Friends may fail to rise to this crisis. I do not fear that. My fear is that we may be fragmentary and opportunistic, rather than effective and comprehensive.

I.

We must, realizing our present weakness, organize the spiritual and material forces of the Society of Friends upon an inclusive and self-sacrificing basis. In this spiritual mobilization against war, there should be one centralized agency of clearance for the classification of concerns, and to aid those who have them to have an adequate expression. As individuals we must quicken the conscience of all, and most of all, examine our own. If elders and ministers of a monthly meeting are to visit with the younger members of their meeting, they must have a concern of their own. This concern must be implemented both with the spiritual and material armor of God.

Ought we not all to seek the bases of our historical pacifism, find what effective outlets there can be to give a living witness of our belief, and then do what we feel is right to do? Frankly, it seems to me that every monthly meeting, and right quickly, should make it a prime duty to examine at length the Christian position and subsequent action. Floyd Schmoe, in a recent issue, has made an excellent practical suggestion. I know that some meetings will intently study the "Pacifist Handbook," having at their own expense put it in the hands of their younger members. Then, too, already there is a serious effort being made to poll the members of some meetings, having each member put his abilities on record in order that, if a crisis or an opportunity for alternative service arises, the members of that meeting may be ready.

II.

We must do our part to limit and end the present war. Our immediate task ought to be to keep the present neutrality law, and to improve it. We ought to make it plain that we do not wish our country to sell munitions of war to any nation and only a normal amount of raw materials on a cash and carry basis. In short, as Christians we do not believe that our country ought to market instruments of murder, or profit in them. Yet it seems that we cannot place any quantitative restrictions on the sale of food.

More important than the immediate political struggle over neutrality is the issue—in what does the true greatness of a nation really lie? I hope that a full-fledged effort can be made to inculcate people with the idea that the United States can be a really great world power only if, having remained neutral, it expends its efforts toward ending the present conflict as an impartial referee. For Friends to launch this thought effectively, there must be both individual and collective action upon our neighbors and statesmen alike.

III.

Ground work must be laid now for the construction of a non-partisan, scientific, civilian relief program, uncompromised by military expediency, and administered on an equivalent basis on both sides of the lines. While there may be difference of opinion as to how some of our work be done, and while most of the Quaker Peace testimony should be expressed by every possible channel, most would agree that leadership and latitude for action should be accorded the American Friends Service Committee. Its long experience and success merits this confidence.

IV.

The Society of Friends must assume its burden to aid in bringing about a just and lasting peace. Cannot the students of world affairs, of which our group fortunately has many, offer proposals for a peace that may be concluded in a fair manner, eliminating indemnity, war guilt, and other injurious clauses? Plans, too, must be prepared for such world organization as will eliminate the weaknesses of the League of Nations, in the hope that a permanently warless world may subsequently develop. In today's headlines we see only too well the sad fact that while Friends' relief patched a wounded Germany, there was no man with the forgiving spirit of a Quaker to whisper into the ear of Clemenceau. If we again patch the wounds, without intensifying the effort to prevent the infliction of them, truly the charge might be made that we were a mere adjunct to militarism.

In conclusion to all of these statements, may I voice again a plea for the value of comprehensiveness. If, as Friends of all particular parts of the world, we can realize the need for a long term view, we may prove the results of a true Quaker statesmanship.

ALFRED H. COPE.

Chicago, Illinois.

FRIENDS AND SOME ASPECTS OF THE RURAL CHURCH PROBLEM

Editor, THE AMERICAN FRIEND:

After spending about thirty years in city meetings, we are now located in the country by choice, on account of health. On reading Gilbert Bowles' recent article on the rural church situation, I felt like writing a few lines.

I have often heard it stated that Friends were a rural people; that they did not take to the city and town life. That seems to be true, but of course there are exceptions. Friends, however, have never built city churches as have other denominations. Few cities have more than one Friends meeting. Richmond and Kokomo are among the few exceptions in Indiana.

However, Friends have not always succeeded in the country meetings. I know of a number of places where we have built too close to other churches. I also know of several communities where Friends have suddenly begun to move away, and in a short time have left the meeting without any members. Sometimes Friends went to California, sometimes to Oregon, and one meeting went almost bodily to Colorado.

There is one thing, however, that to me is more serious than that. In one Friends' community, a prominent Friend rented his small property near the meetinghouse to a family who were Christian Scientists. The latter were going into the city to church and never did attend Friends. Another member moved into town and rented his farm to a man who was never interested in any church. Two other small properties, including houses, in the community were rented to people who worked on the Sabbath and otherwise desecrated the day. They were never at the meeting.

One year the meeting employed a student pastor and the parsonage was rented to a man from the city who cursed and swore and never darkened the door of the church. No one was surprised when that meeting was closed.

Now much of this may have been done unthoughtedly, but that is not the way Friends used to do things. Buying a home, moving from one community to another, renting a farm or even hiring men to work in the community, were

matters of deep thought and consideration. If Christian men take no more interest in the personnel of a community than to rent for the dollar, what can the best pastor or Sunday School superintendent in the world do to build up and keep going a struggling country meeting?

I do not think we need another department of the American Friends Service Committee. I think we need an awakening—such an awakening as early Friends had, of building and carrying on church work. It should be a matter of consideration, counsel and prayer when persons are brought into the community. Perhaps we need a Committee on Real Estate, who would make it their business to locate Friends on Friends' property, and otherwise help to keep the community Christian.

It seems to me that it should be of concern to every member of a Friends meeting who rents the farm across the road, or the house down by the school house. Why not make a desperate attempt to save the church, as well as rushing out to start new ones? Why should members of the meeting rent property to persons who will do more to tear down the community than all they give will do to save it? One family like that, with boys and girls in it, can wield a mighty influence against young Friends, Christian Endeavor and Sunday School.

E. HOWARD BROWN.

Camby, Indiana.

THE DIRE EFFECT OF WAR ON THE REFUGEE PROBLEM

Editor, THE AMERICAN FRIEND:

The incalculable results of the lightning strokes of the European war stagger the imagination. But in the immediate foreground there are some clear details which ought to be observed by all people of good will. While it may bring ultimate changes for the better in their status, the refugees from Germany are in the present hour perhaps the most to be pitied of any of war's victims. They are caught everywhere as by an inexorable fate. In the torrent of troubled waters they seem likely to be overwhelmed.

Not many questions concerning the exact status of the refugee can be answered authoritatively at the moment. How many are there now outside of Germany? Can they remain where they are for the present? How many will be interned simply because they are Germans living in lands now at war with their homeland? Will Hitler's invitation to many expelled professional persons to return and aid Germany win the war find a response? Will the number of refugees go on increasing now that so many frontiers are sealed by war? What about the refugees now in America on visitors' visas? Where can they go when their leave to visit our land expires?

To most of such questions the only honest answer is—we don't know yet. However there are, as has been intimated, some known facts which are in themselves ample basis for continued work on behalf of the refugees. We do know that eleven thousand, three hundred Christians arriving from Germany had by October, 1939, registered with the American Committee for Christian Refugees in New York. We do know that they are pleading for help, thronging the offices daily. Some require immediate necessities of life. Many have temporary means of existence and only need help in finding a new home and means of livelihood. We do know that in Holland, Switzerland, Belgium, England and France, our cooperating agencies are still trying to serve the refugees. We do know that in Shanghai, China, as well as in other far-off places there are growing communities of refugees looking desperately for aid. Shall they look to America in vain?

Whether or not more refugees can come to our shores, those who are here constitute an opportunity for friendly service which ought strongly to appeal to Americans who would like to do something about the menace of Hitlerism. Here are peple who have been his direct victims. Many of them need not have left home had they been willing to submit to his ideas and his orders. At the risk of life itself they have opposed him. What more fitting thing than that they should now find comfort and help at the hands of those whose opposition to Hitlerism has cost them nothing? And what better time than the Thanksgiving season for the practical expression of our gratitude for our own liberty and peace through a generous gesture of friendship toward them? It is hoped that a widespread response will be made to the appeal of the American Christian Committee whose ability to extend help depends necessarily upon the financial support of the American Christian public.

HENRY SMITH LEIPER.

New York City.

A PRAYER FOR DAYS OF DIFFICULTY

Dear Father, grant the Faith we need
to rest our hearts in Thee.
Sustain us in the Hope that guides us,
dark though the way may be.
Aid us to manifest the Love that shall
set all men free—
The Love Divine, received and given
That leads us on, from earth to Heaven.
Amen.

HARRY MERRILL HITCHCOCK.

Sept. 29, 1939.

THOUGHTS ON ATTENDING YEARLY MEETING

BY WILLIAM J. REAGAN

A Yearly Meeting, any Yearly Meeting, is quite an experience for a novice, but it is also quite an experience for one who has attended Yearly Meeting all his life, and who knows, with a degree of intimacy, five Yearly Meetings. This regular attender is impressed by the increasing effort to discover the relationships of society to religion. Outside people are brought in, and an effort is made to understand people who differ from the Quaker thinking. At our own Yearly Meeting, a Jewish rabbi talked to a group of young people. His simple admission that the cross of Jesus, and the refusal of Jesus to fight back, were stumbling blocks to Jews in accepting Jesus, helped the young people to a better understanding of the unique significance of the Peace principles of Jesus.

Most of the Yearly Meeting epistles stress unity and cooperative endeavor, and perhaps such an emphasis is a wise one, although anyone with some knowledge of Yearly Meeting affairs knows how un-Christian are the attitudes of many members when there is a difference of opinion, and what unfair means are used in defense of the various opinions.

Most Quarterly Meetings in New York Yearly Meeting reported this year that the ministry met the needs of the meeting, but at the same time reported a woeful failure of members to attend meetings for worship. The most disappointing feature of the situation was that no adequate means had been undertaken to discover the facts. Reports are usually made by a few members who attend regularly, and frequently the minister is forced to act with the committee making the report. No effort is made to learn from the non-attending people the reasons why they do not attend.

Before our Yearly Meeting, when the state of society was being discussed, I had occasion to visit the Katharine Gibbs School to interview prospects for the position of secretary at Oakwood. I was made vividly conscious of the difference in their reports of students and their careful effort to discover facts, and our generalized statements without much of a fact-finding basis. Their reports of students were specific, complete, and very revealing in every detail, and the information had been gathered with much care and understanding.

Right attitude is more important than specific statement of faith; the spirit is more important than the letter. But Friends have frequently made this emphasis on the leading of the Spirit and the importance of right attitude a substitute for hard thinking and honest investigation of facts.

Poughkeepsie, N. Y.

IN BRIGHTON MEETING WHEN THE SIREN SOUNDED

By Frederick B. Sainty

Brighton is thought to be a comparatively safe city, and many thousands of children, many expectant mothers, cripples and other sufferers had been and were being evacuated from London as I went to Brighton Meeting on First Day, the third instant.

In the six miles of streets traversed, most of the people carried gas masks, and public buildings were protected by sandbags. People knew that within an hour Britain and Germany might be at war, and although calm, they were evidently conscious of the gravity of the situation. There had been no cheering for war or bands playing patriotic airs, but a sobriety befitting the occasion.

At 11 a. m., the usual time of meeting, about seventy Friends and attenders had gathered in the silence: the issue of war was in the balance. After a few minutes an Elder read the short, weighty message from the Meeting for Sufferings, which had met in usual course at Friends House, London, two days before. After about ten minutes of quiet waiting, an Elder who was a conscientious objector in the last war, spoke from the gallery. After another brief silence a Friend, one of three sons of a Baptist minister who were C. O.'s and who with their parents had joined the Society, also spoke with deep conviction on the Christian message of Peace.

In the silence which followed, we heard the city's siren, which is near the meetinghouse, give its very loud and penetrating air raid warning. We were about two hundred yards from the English Channel, and later we learned that an unknown plane was on its way to the shore. A young woman attender nearly fainted and was taken out by her pacifist husband, followed by a Friend, a nurse, who ministered to her.

But the meeting continued in quiet waiting, knowing that war had come. The communion with God was deepened. After about ten minutes, a woman Friend quoted a few words from John's Gospel. With intervening periods of living silence, a pacifist attender spoke on spiritual peace, a Friend on the reality of our faith in Christ's peace, and while a woman Elder was speaking from the gallery the deafening siren announcing the "all clear" almost made her strong voice inaudible. Shortly after another Friend prayed comprehensively for all men, and after more silence the gallery Friends shook hands. And so after sixty-five minutes the meeting concluded in the peace which God gives.

As is usual, all the messages were brief and concise. It had been a truly "gathered" meeting, and four Baptists who had come for the first time under a sense of need told a Friend as they left how deeply conscious of God's presence they had been on entering, and how thankful they were to have been present.

On hearing the siren, the Chapel Royal (where royalty used to worship) and a number of Christian bodies stopped their services and dispersed, although at one Methodist place known to me the collection was taken first!

Our meeting for worship was followed by our preparative meeting (business meeting). So ended our first experience of meeting in the new war, which, like the last, was begun by Britain on a First Day. And I saw no gas masks at the meetinghouse.

SOME THINGS NEW YORK CENTER IS DOING

The New York Friends Center announces its first general public undertaking which will mark the opening of a program of winter activities. On October 17, 24, and 31 — the last three Tuesdays in October — the Center will sponsor three evening lectures by Howard and Anna Cox Brinton of Pendle Hill on Quaker Belief and Practice in the world today, at the Twentieth Street Meetinghouse, 144 East 20th Street.

Since its opening last April, the Friends Center has concerned itself with such assistance to the American Friends Service Committee as it could render locally, rendering personal, friendly services to refugees, offering classes in English, and helping adapt newcomers to American ways.

The Center has also proved a rallying point for Friends from other parts of the country visiting New York, and provides a meeting place for two active study and discussion groups for Friends and non-Friends interested in learning something about Quaker belief, thought and practice.

REMINDER OF REGIONAL CONFERENCE

Remember the Regional Conference on Friends Peace Testimony which is to be held at Wilmington College, Wilmington, Ohio, on October 13, 14, and 15. The first session, which will begin at 8 p. m., in the College chapel, will consider the topics, "The Spiritual Contribution of Friends," and "What Shall We Think About War?" E. Raymond Wilson and Leslie D. Shaffer will lead in the discussions and will be assisted by several Mid-Western Friends. Lodging and breakfast will be provided by Wilmington Friends to all visitors who notify M. Elsie McCoy, 119 College Street, Wilmington, Ohio.

DES MOINES FRIENDS PUT FIRST THINGS FIRST

Des Moines, Iowa, Friends are planning for enlarging their field of service and accomplishment the coming new year. The pastors, Charles and Lucile Thomas, have gone far in establishing themselves in the love and confidence of the entire membership as leaders in our meeting. Plans for the year's work in each department have been made for a larger service and the fine spirit of fellowship and cooperation manifested throughout the meeting is encouraging.

The Committee on Religious Education came first on the calendar. They put into each of the homes represented in our meeting and Bible School, a folder entitled "Opening Doors of Christian Training to the Entire Family. . . The Church and the Home cooperate in the quest for Christian Living." This carried the names of the Board of the Five Years Meeting and the Yearly, Quarterly and local meeting committees, complete Bible School organization, a statement of the aims of the Sunday School, special days to be observed during the year with their meaning and the special emphasis that would be made upon these days, and this statement: "Our School trains in: knowledge of the Bible, personal commitment to Christ, Christian Faith, Christian Home Life, Christian interpretation of present-day problems, Peace, Brotherhood, Economic Justice and Temperance.

Special emphasis was given to Religious Education during the week from September 24 to October 1. On September 24 recognition was given to the children and young people who had been outstanding in their attendance and those who were being promoted to new departments. The eleven o'clock worship service was dedicated to the interest of this department of work, the choir choosing music in keeping with such a service, and the pastor gave a splendid message on the theme, "The Heart of Christian Education." In concluding, an impressive consecration and installation service for the new officers and the entire group proved to be a fine spiritual closing. On Monday evening a joint meeting for the new and old teachers and officers and all interested was held at the church, and Dean Slaughter of Drake University Bible School brought a most helpful message on "What a new year's work can mean in the Bible School." This was followed by discussion groups of departments.

Tuesday evening was left open for the city Bible Institute which is sponsored by the Council of Churches, in which some of our members are workers or students. On Wednesday evening the devotional service was built around the

theme, "The Spiritual Life of Christian Workers." The meeting that was notable in attendance and in its far reaching influence was on Thursday evening when the teachers and officers of the Bible School met with the parents in a get-acquainted meeting. After a short program and social time, refreshments were served by the Bible School Committee.

Rally and Homecoming Day on October 1 brought out a large attendance when the choir and pastor again gave messages appropriate to the day, the former on the topic, "The Church a Vital Part of My Life." For the children in the meeting, Lucile Thomas gave a message helpful for both young and old in telling the story of "The Church of Many Lamps." This week's program certainly gave a new dignity and meaning to the work of Religious Education.

The Junior C. E. meeting for October 1 was held in the floral garden of one of our parks, and following the vesper service the children enjoyed a weiner roast. This group have chosen as their lesson subjects for the month: the personal life, the home, our school, and the larger community.

As their theme, the Intermediates have chosen—the realization of Christ in my life and making him real to others. Each of the meetings is given over to one of the Committees until each committee has given its purpose and the plan of work for the year. The older group of Endeavorers are making a study of Bible characters.

RALLY DAY AT CARMEL

Rally Day was observed at the Carmel, Indiana, Meeting on October 1 with an attendance of 262. The church service was held first. Sunday School following at 10:45. The program for the Rally Day service in the Sunday School was centered around the theme "Service." All the classes took part. The primary classes sang, "We'll Serve Jesus." The High School class served as a choir, singing with the accompaniment of a large Rally Day orchestra. The intermediate boys and girls presented a challenging pageant, then sang "Stand up for Jesus." The college age and young married people's class offered a responsive reading. The men's class was represented by a trio singing "A Charge to Keep I Have." Marianna Brown, teacher of the women's class, offered the closing prayer. Everyone went away with the challenge of the Rally Day spirit ringing in his ears. It is our earnest prayer that every Sabbath may become a Rally Day for us here at Carmel and for the Church of God wherever it may be found.

SIGNIFICANT FEATURES OF SECONDARY EDUCATION AT GEORGE SCHOOL

Regular physical life, plenty of food and sleep, guided daily exercise, many opportunities for proper use of leisure time.

Curriculums planned to meet needs of different types of students; continuous teaching and learning in groups of 16 to 20 pupils throughout the tenth, eleventh, and twelfth grades with the same groups of teachers all three years.

Spiritual living permeating all school activities, worship, discussion classes in religion, application of principles of right living in the school community twenty-four hours in the day.

Catalogue and other booklets sent upon request

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

IOWA YOUNG FRIENDS IN CONFERENCE

For the tenth year, the Iowa Young Friends Conference (Conservative) met at Clear Lake, from the 24th to the 28th of Eighth Month. Marian and William Byerly from the Oklahoma Indian mission field, Professor Payne from Indianola, Edith Newlin of Philadelphia, and Donald Hopf and Heid Ladewig of the Scattergood Hostel, were our leaders.

On Sixth Day morning, following a time of quiet worship, William and Marian Byerly led the discussion, speaking of Indians as a minority group.

In speaking on Seventh Day, of the situation in Europe and what stand we would take in case of war, Professor Payne pointed out that we had done and could do a great deal by merely doing the "little things." By realizing the problems in the world today we have solved them half way and the rest can be accomplished by our firm conviction that they may be solved peaceably.

Donald Hopf gave a clear picture of the real German as he would be if not oppressed by the Nazi rule. Heid Ladewig expressed her appreciation of what Scattergood means to them as to freedom of spirit, of speech, of the peaceful blue sky above and the warm friendships which they have acquired. There are opportunities for Friends to keep on helping even in "homely" measures.

In our First Day worship hour by the lakeside, there was a sense of calmness and beauty that made the atrocities and war hysteria in Europe seem unbelievable.

With these thoughts in mind we returned home to spread the feeling of brotherly love against selfish strife and oppression.

FRIENDSVILLE ACADEMY HARVEST FESTIVAL

The Friendsville, Tennessee, Friends Missionary Society will sponsor the fifth annual Harvest Festival for Friendsville Academy on Friday evening, November 24. Believing that friends of the school, including those from a distance, would like to help in this worthy cause, the Society is calling attention to a list of specific needs of the Academy equipment. Illustrative of some of these urgent needs are: kitchen utensils, such as sauce pans, measuring spoons, knives, cups, pans, etc., needed by the Home Economics Department; sheets and spreads, both single and double size, and electric irons for the Boys' Home; electric irons, cereal bowls, and dessert dishes for the Girls' Home. Any contributions may be mailed to Elsie Morton, President of the Missionary Society, Friendsville, Tennessee.

INDIANAPOLIS HOST TO SERVICE COMMITTEE

As announced at some length in our last issue, a regular meeting of the American Friends Service Committee will be held at the First Friends Church of Indianapolis, October 20-22. It will open Friday evening with a supper meeting when addresses will be made by Rufus M. Jones and Clarence E. Pickett. Beginning at 10 a. m., on Saturday, sessions will be held during the day and evening, at which the present international situation and its relation to Friends will be emphasized. On Sunday afternoon and evening, an important Peace Workers conference will be held.

Hospitality for overnight and breakfast during the conference will be furnished by Indianapolis and Quaker homes near by. Please write Ethel Day, 29 West 42nd Street, Indianapolis, for reservations.

RELIGION IN THE NEWS

Walter W. Van Kirk of the Federal Council of Churches, and Secretary of the National Peace Conference, is again conducting a weekly broadcast, "Religion in the News," which is of particular significance at this time in view of the international situation. The program may be heard each Saturday for the next eight months over the Red Network of N.B.C. (WEAF), at 6:30 to 6:45, Eastern Standard Time.

QUAKERDOM · AT · LARGE

As the first of a three-volume "Constitutional History of the United States," by Homer C. Hockett of the History Department of Ohio State University, MacMillans have recently published "The Blessings of Liberty."

* * * *

"Religious Remarkables" is a regular illustrated feature appearing in the religious periodical, *The Episcopal Church Evangelist.* In a recent issue appears the picture of William Penn, and under the caption, "Religion's Hall of Fame," appear these words: "The Quaker champion of rights, whose dream of religious freedom carried him on to become the foremost founder of the American Nation."

* * * *

Ava Cope Maris and the Friends Meeting at Denver, of which she is a member, have been honored by her election as President of the Federated Church Women of the State of Colorado—an honor which has come after several years of active work in the organization. For the past two years she has served as First Vice-President and Program Chairman of the Colorado Council. Twelve evangelical denominations of the State are represented on the Board.

* * * *

The many followers of Marjorie Hill Allee who have come to anticipate a new book from her pen about this time of year, have something to look forward to. This time it is "Runaway Linda" (Houghton Mifflin Company), the story of prosperous Indiana farm life in 1875 and the adventures of two Quaker orphans. The book, attractively illustrated by David Hendrickson, is enticing in appearance and we know one grown-up who can hardly wait to read "Runaway Linda."

* * * *

President William C. Dennis of Earlham College has been doing an exceedingly effective piece of work in his area in opposing the proposal to lift the embargo on armaments. Eminently qualified to speak, from his long observation and experience in the field of International Law, his arguments for maintaining the present neutrality law are cogent and telling. Maintaining, however, the importance in a democracy like ours of having all sides presented, he has been instrumental in constituting the Earlham Chapel as an open forum on the subject within recent weeks.

* * * *

Harry T. Silcock, the English Friend well known to many of our readers, who is directing the establishment of the new Friends Center at Shanghai, has been making a visit to Friends in West China. He was accompanied by Alice Yang, the attractive young Chinese woman who was in attendance at the Friends World Conference at Swarthmore in 1937. In writing from Chungking, where they tarried for a week Harry Silcock says: "These few days are very valuable as giving an opportunity to sense the new situation. . . . My talks with Arnold and Lois Vaught have naturally been most helpful, and I should like to record—what will be clear I think from my comments on other things—how much impressed I am with the fine and responsible work they are doing. The home they made at the Tsang Ping Kai was evidently very much appreciated and shared by large numbers. I only wish I could have stayed there before it was destroyed."

NEWS OF OUR MEETINGS

Following a few years' absence from pastoral service, Frank W. Dell has assumed the leadership of the Huntington Park, California, meeting.

* * * *

Dorotha Crandall, lately of New Castle, Indiana, has taken up work as pastor in the Deer Trail Meeting at Deer Trail, Colorado, in Penn Quarterly Meeting. Friends there appreciate the splendid way in which she is beginning her service with them.

* * * *

At Kokomo Quarterly Meeting held at New Salem, Indiana, September 16, L. Herbert Reynolds, pastor at Amboy, Indiana, gave a splendid message from Matthew 26:56, "Then all the disciples forsook him and fled." After reviewing the reason for the disciples' defection—lack of understanding and appreciation coupled with fear—he kindly but forcibly challenged the followers of Christ today as to their loyalty. The next session of the Quarterly Meeting will be held with Courtland Avenue Friends in Kokomo on December 16.

* * * *

A most interesting and inspiring meeting was conducted recently by several young men of the Greenleaf, Idaho, Meeting who have a "call" to the Christian ministry, when the entire morning service was given over to them. They led the singing, made the announcements, sang incidental numbers, received the offering, and delivered short messages. It was a real blessing to the entire membership to see and hear these young men and to recognize their intellectual and spiritual progress. Those taking part were Kenneth Williams, Mahlon Macy, Arthur Roberts, Owen Williams, Glen Craven, George Thomas, Orral Tish, and Leland Hibbs. Milo C. Ross is pastor.

* * * *

Leesburg, Ohio, Friends in Wilmington Yearly Meeting are glad to have Lyman Cosand and family beginning their third year of work in meeting and in the community. Extensive improvements have recently been made in the Leesburg meetinghouse. Floors have been refinished, a new carpet has been laid, and the seats have been varnished. . . . On Sunday evening, September 17, the Fairfield Quarterly Meeting Youth Council sponsored a meeting at the Leesburg church for the purpose of helping young Friends understand more clearly their position should war come. M. Elsie McCoy of Wilmington, C. Clayton Terrell of New Vienna, and Wendell G. Farr of Wilmington College led the discussion.

* * * *

The Ministerial Association of Oregon Yearly Meeting will hold its annual pastors' retreat at Twin Rocks conference grounds on the Oregon coast, October 23-26. Chester A. Hadley, General Superintendent, will conduct an informal class in pastoral theology; Gervas Carey, of Newberg, will have charge of the expositional hour; Kester Mendenhall, Superintendent of Bible School work, will present his concerns in that field; Joseph G. Reece, Portland, will read a paper on "A Complete Program for the City Church;" Milo C. Ross, Greenleaf, Idaho, will read a paper on "A Complete Program for a Country Church," and Frederick B. Baker, pastor at Prune Hill and Camas, Washington, will present his findings on "The Technique for Out-post Work."

* * * *

At the morning session of Greenville Quarterly Meeting held at Arnolds Park, Iowa, September 23, John Hadley spoke very acceptably on "the things in this life that can be depended upon." Following the bounteous luncheon served by the local women Friends, Cecil Walter presented a thought-provoking and heart-searching program of evangelism, in which she emphasized personal contacts and prayer as well as special meetings. John Hadley presented religious education as a part of evangelism, not

separate from it, stressing particularly the training of children in the home and the training of teachers to be teachers with a purpose and gift for teaching. . . . The Quarterly Meeting welcomes the service of Hiram and Jennie Bailey Wadleigh, who have recently retired from government service in Washington, D. C., and come to live in the old Bailey home in Arnolds Park.

* * * *

The following is a list of pastoral changes in Oregon Yearly Meeting: Calvin R. Choate, who has been engaged in evangelistic work, is the new pastor at McKinley Ave. Meeting in Tacoma, Washington. Paul Mills, former pastor there, is now in the East visiting the New York World's Fair, and touring New England. Carl Miller, formerly of Newberg Meeting, is now the new pastor at First Friends, Vancouver, Washington. Gervas Carey, until this Spring associated with Friends University, has taken the work at Newberg. George Moore, for the past four years pastor of the Piedmont Meeting in Portland, has taken the work of the new meeting at Homedale, Idaho. Merle Roe has come from Mt. Ayr Meeting in Kansas to assume his new duties at the Riverside, Idaho, Meeting. Lealus Mardock, formerly of Riverside, becomes pastor at the Friends Community Church at Center Point, Idaho. Karl McKain begins his ministerial work in Oregon Yearly Meeting by taking the circuit of Vale and Sunset Valley, in Eastern Oregon. Edward Haldy, son of Arthur and Elizabeth Haldy, begins his ministry at Chehalem Center, Oregon.

THE SPIRIT OF CREATION

(Continued from Page 428)

quality with any; musical audiences which the masters of music say are the best in the world; two dramatic companies which have won the attention of those concerned with modern drama.

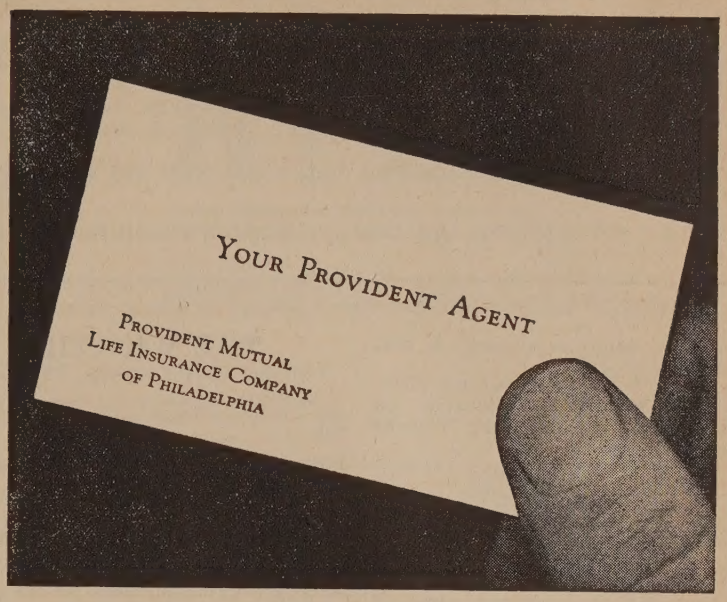
And now they are rapidly building up schools of the humanities and sciences, which will show likewise what the Jewish mind can contribute to civilization in its own home.

That is the true answer to the relapse into barbarism of part of Europe. However hectic and disturbed life may be outwardly in Palestine, one cannot be there for any time without being conscious again of the working of the spirit of creation.

BIRTHS

EDGERTON — At Greensboro, N. C., September 19, 1939, to William Benbow and Jewel Conrad Edgerton, of Guilford College, a daughter, Susan Conrad.

JORDAN — At Knoxville, Tennessee, September 9, 1939, to William Vascoe



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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

and Ramona Santmier Jordan, a son, William Vascoe, Jr.

NEWMAN—To William and Clare Newman of Springfield, Pennsylvania, on September 13, 1939, a son, Thomas William Newman.

ENGAGEMENTS

BOCK-REAGAN—William J. and Florence L. Reagan of Oakwood School, Poughkeepsie, N. Y., announce the engagement of their daughter, Caroline Elizabeth, to Louis Schondell Bock, of Poughkeepsie and Ithaca, New York. Caroline Reagan is a teacher in Friends Select School, Philadelphia. Louis Bock is an instructor in the School of Engineering and is studying for an advanced degree in accounting.

MARRIAGES

HUTTON-SCHNEIDERHEINZ—At Atlanta, Georgia, September 23, 1939, Clara Louise Schneiderheinz of Central City, Nebraska, to Sidney Buchanan Hutton, Jr. of Pemberton, New Jersey. At home at Hamilton, Georgia.

DEATHS

PITTS—On August 11, 1939, at his home near Manilla, Indiana, J. Milton Pitts, in his eighty-fifth year. Born in Yadkin County, North Carolina, the son of Branson and Luzena Coffin Pitts, he removed with his parents to Indiana in 1864. In 1883 he was married to Aura Swain, who preceded him in 1927. In 1929 he married Blanche Beecher of Wellonville, New York, who survives. Throughout his mature life, Milton Pitts was a faithful member of Little Blue River Monthly Meeting.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Avenue, Oak Park, Illinois, Phone Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone GLendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a.m. Meeting for Worship at 10:15 a.m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m.. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

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